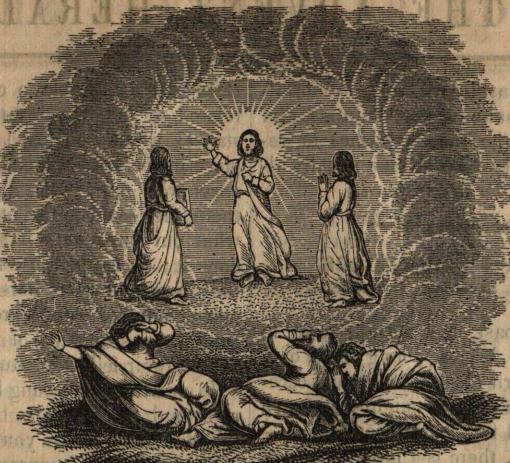


ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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TRIFLES.

A cloud may intercept the sun,
A web by insect workers spun
Preserve the life within the frame,
Or vapors take away the same.
A grain of sand upon the sight
May rob the giant of his might!
Or needle point let out his breath,
And make a banquet meal for Death.

How often, at a single word,
The heart with agony is stirred,
And ties that years could not have riven,
Are scattered to the winds of heaven;
A glance, that looks what lips would speak,
Will speed the pulse and blanch the cheek,
And thoughts not look for exprest,
Create a chaos in the breast.

A smile of hope from those we love
May be an angel from above;
A whispered welcome in our ears
Be to the music from the spheres.
The pressure of a gentle hand
Wants all that glitters in the land;
Oh! trifles are not what they are,
But fortune's ruling voice and star.

The Pope, the Man of Sin,

AND

Rome, the Babylon of the Apocalypse.

Two Lectures, delivered on Tuesday, May 27th, and Thursday, May 29th, 1851, in Exeter Hall, London.

BY REV. J. CUMMING, D.D.

In speaking of the Pope as the Man of Sin, and the head of the Apostasy, I do not mean to specify an individual person, whom I would receive as a gentleman, and to whom I would shew the courtesy and respect due to his position; it is not, in short, Mastai Feretti that I pronounce the Man of Sin, but Pio Nono, his predecessors, and his successors—should he have any; it is not Mastai Feretti, the monk, that I proclaim to be the Man of Sin, or that I charge with offences, but the official called the Pope of Rome, the head of the Romish hierarchy; and with him in his official capacity as the head of the Apostasy, and in no other, I have to do this night.

The passage that describes him in our English Bible is contained in a very few words, and it is substantially the same in the Roman Catholic Bible: "Let no man deceive you by any means, for that day shall not come, except there come a falling away [or, literally, 'the falling away'] first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself [literally, 'who lieth in wait,' as a tiger, when about to pounce upon its prey] above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, shewing himself that he is God * * * * For the mystery of iniquity [that is another name] doth already work; only he who now letteth [or, according to its modern sense, 'prohibiteth'] will let, until he be taken out of the way." Then it is added: "And then shall that wicked one be revealed whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming: whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not

the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie."

It is needless to discuss the fact, that there are somewhat different interpretations of this passage. If I open the works of Roman Catholic commentators, I find they are at issue among themselves as to what is the true meaning of the passage; and if I appeal to Protestant commentators, they too, express their doubts on some of its details. Some excellent Protestant clergymen whom I know—men who shrink from Romanism—believe that this describes what is future, and that while the Pope may be the rude sketch of the Man of Sin, and Popery the rough cartoon, the outline is to be filled with intenser colors, and the character be charged with more terrific and awful criminality. But I believe, in common with the most eminent divines, that it describes the Apostasy, and that apostasy the Church of Rome; and I think the materials I have here are so truly illustrative of it, that, when you hear them, you will say, that if they were put into the "Hue and Cry," or announced in the "Times" newspaper, every detective policeman in London would instantly pounce upon the Pope, and say, "That's the man!" I may mention that I have the sanction of almost all the best authorities for my interpretation. The great Reformation almost turned upon it. What says one of the homilies of the Church of England? "The Pope," says the homily, "ought to be called the Antichrist and the successor of the scribes and pharisees, not Christ's Vicar and St. Peter's successor." "The Popes are worthily accounted among the false prophets and the false Christs." The Church of Scotland, in its Confession of Faith, which is adopted by most of the Presbyterian bodies that have separated from her, says: "The Pope is that man of sin and son of perdition that exalteth himself in the church against Christ, and against all that is called God." The Irish Church never behind hand in its Protestantism, says most nobly in her ancient Confession, (Art. 80), "The Bishop of Rome's work and doctrines plainly discover him to be that man of sin foretold in holy Scripture, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." Usher says: "As Christ is the head of his Church, which is his body, so Antichrist is the head of the Romish Church, which is his body. Cranmer says: "As for the Pope, I refuse him as Christ's enemy and the Antichrist;" and his words are echoed by Latimer, Hooper, Bradford, Philpott, and others, who perfectly concurred with him. Martin Luther, in his Epistle to the Galatians, very freely calls the Pope Antichrist. "The Pope," he says, "is Antichrist and vicar of Satan." "The Pope sits in God's temple, shewing himself to be God; he is an enemy to God, and exalts himself above all that is called God." The present Archbishop of Canterbury takes the same view in his lectures on the Thessalonians.

The system is delineated in the passage I have read, as "the mystery of iniquity." I heard the other day from a friend, that among the Arabs there was a system of what is called jewel writing—a sort of hieroglyphics, by which one could read the meaning conveyed by the arrangement and colors of the jewels, as placed on a crown. I was told by him that the ancient tiara of the Popes had jewels upon it, signifying in that mode of writing, (which a Jew who knew the secret was able to read), "Mystery; Babylon the Great; the mother of harlots." The Jews it is said thus arranged the precious stones, because they hated the Pope, as they hated him now. During 1848, a lady told me that the poor Jews were seen going through the streets of Rome, reading the passage I have repeated in your hearing, and saying to the Romans: "This is your Pio Nono; he is not the Vicar of Christ, but the man of sin; do not let him come back again." Well did the poor Jews know that the instant he returned, instead of liberty prevailing there, so much demanded by Romans in London, they would be thrown back into the *ghetto*, and treat-

ed like pigs or beasts of prey. Rome's name is "the mystery of iniquity." This cannot be infidelity; infidelity has no mystery at all; whatever be the features of the infidel, he is honest; he says, "The Bible is a lie; there is no God; Jesus is not the Saviour;" that is distinct, unmistakeable, however dreadful it may be. But this system is a mystery. The awful mystery is, that love should be elaborated into hate; that light should be made to issue in darkness; that love, and praying for one another, should be construed and practically translated into hate, and burning one another: that God's materials for raising a temple vocal with his glory, should be seized and built into a temple ringing with the praises of the Antichrist; that the apostle Peter should be turned into a demi-god; that the fishermen of Galilee should be developed into the kings, and despots, and high priests of the world; that the religion which humbles man should be made to exalt him; that the name of Jesus should be a mere decoration for the name and the glory of man; that prayer should be made a punishment, repentance turned into penance, and the mother of Jesus practically, (I do not say theoretically), exalted to be equal with, or even the superior of Jesus himself. I say, such a combination of truth ending in a lie, light ending in darkness, godliness ending in sin, all that is bright, and beautiful, holy, ending in all that is vile, unscriptural, and unholy—that is indeed a mystery; and I know of nothing so much entitled to the name as this system, which, to use the language of Father Ignatius, is "the Church of Christ, or the master-piece of the devil." It is the perfect counterwork and correlative of "the mystery of godlessness."

"The mystery of iniquity," says St. Paul, "doth already work." It is not a thing that is to come down from the clouds, whole, perfect, and complete; it is to be a work, a process, a development; and the apostle says, "it doth already work"—that is, all the seeds of Popery were sown in the days of the apostles, and their fermentation and germination were begun in his day. In fact, there prevailed in the apostolic Churches what we have called by the modern name of "Puseyism," which meeting with congenial air and soil, developed itself into the well-known thing called Roman Catholicism. This is proof that no future system is designed. No other terrible apostasy began in the days of Paul. Let me give one or two seeds: "Voluntary humility, and worshipping of angels;" "strife and division;" "handling the word of God deceitfully;" "perverse disputings;" distinction of meats; feasts, and festivals;" "philosophy, vain conceit, and the tradition of men;"—these were the seeds sown broad-cast in the earliest church; they fermented, and ultimately developed themselves into that system of Popery which was completed and culminated in the celebrated Council of Trent. I do not wonder then, that the Pope does not like the Bible. The last thing that grace enables us to do is to love our enemy; the Pope feels that the Bible is his enemy, and that he or it must go. He knows that his picture is in the Bible, and he knows the divine contrast is there also. Do not say that Popery is not in the Bible—it is there; do not say that Protestantism is not in the Bible—it also is there: but Protestantism is there with benedictions wreathed around its brow, the ambassadress of heaven, the benefactress of mankind; and Popery is in the Bible too, with the brand deep upon its brow, and its dread doom writ over it, "the mystery of iniquity," "the apostasy," and "the great persecutor of the saints and of the people of the Most High."

The next expression by which the Church of Rome is known is "the Apostasy." The apostle calls it "the apostasy," (*ἀποστασία*); for you will recollect that the definite article should be inserted in our version. What is the apostasy? Infidelity is not apostasy. An infidel is one who is in no sense or shape a Christian, and whose creed is not necessarily a departure from Christianity; but an apostate is one who has been a Christian, and has lapsed from his Chris-

tianity into something counter to it. When the apostle Paul converted the Jews to Christianity, he was accused of making them *apostatize* from Moses. The apostle denied that he made them apostatize from, or deny Moses. In the Epistle to the Hebrews he says, "Take heed lest there be in any of you an evil heart of unbelief, *apostatizing* from the living God." Speaking to Christians, the word apostasy is applicable to that which was once pure, or may still retain truth, but has got that truth perverted, distorted, and destroyed. The same thing may be further illustrated by a reference to the celebrated passage, "The Spirit speaketh expressly, that some shall depart [or, literally apostatize] from the faith." This last shews in what the apostasy consists, "giving heed to seducing spirits," "doctrines of demons," "speaking lies in hypocrisy," and the like. Apostasy is that which holds the truth, but falls into something additional to the truth, that destroys, and vitiates, and corrupts it. That is just what Romanism is; it holds the truth in the first twelve articles of its creed; it then adds twelve other articles which constitute all its errors; it applies to the twelve bright truths it has the twelve dark blinds it has introduced, and makes itself the apostasy. Apostasy is departure from truth, and involves the previous possession of truth. Truth is there, but it is dead in her creed; error is there, and is rampant and alive in her creed. Popery is wine turned into vinegar. The purest wine always makes the best vinegar. *Corruptio optimi pessima.* A woman who becomes bad is ten times worse than a bad man. When an angel falls from his throne he does not halt in his descent until he sinks into the fiend—the archangel ruined. Popery is a great truth corrupted into a great lie—the apostasy of which the apostle had spoken.

Then he shews that out of this apostasy some one was to emerge as its consolidated exponent, whom he calls "the man of sin." We may illustrate this phrase, I think, in some such a way as this: Jesus is called "a man of sorrows;" he was saturated with sorrow, he wept; we often read that the blessed Saviour wept, never that he laughed. What a rebuke to much of our mirth! His life was steeped in tears, his heart was saturated with sorrow, and that sorrow the more poignant because it was not his own; it was our sorrows that he bare. According to the same use of the expression, "the man of sin" (i.e., the official head of the apostasy) is one who is associated with sin, sanctioning it officially, authorizing it, approving it, and promoting it, so much so that sin shall be one of the grand elements of the system in which he presides. I said, I do not speak of the Pope personal; but I am speaking of the Pope as the head of the apostasy. I assert that the Pope, as Pope, is the grand patron of sin. I have read the pages of those dread documents in which the priests must be prepared, however young, for exercising the fearful office of the confessional; and I assert that no man can from his youth be schooled in those dread pages, and commit to memory, as they must do, those foul and polluting prescriptions, without having a mind tainted and contaminated to its core, incapable of what is pure, delicate, holy, beautiful. Or, if such persons are to be found holy, notwithstanding the pollution and the impurity to which they are exposed, they are among Rome's greatest miracles—miracles rare, indeed, all history proves. I say, no home can be pure into which the director finds admission to school the mistress of that home; no female can escape the vilest pollution who is subject to the inquisitorial questioning prescribed in the pages of Liguori, or any of the official books of the Roman Catholic religion. I repeat what I have said before, that so foul is the whole thing, so diabolically foul—I wish I could get language strong enough for it—that the very reason you do not know it, is that nobody dares to read it. Its very pollution is, in this Protestant country, its protection. Yet every priest, as I could prove, must read and study it, and catechize male and female, married and single, according

to it. If I could but read it to your hearing, I believe all England would rise in one fierce outburst of indignation against that vile system which has carried pollution so far as to have consecrated it. I could wish, however, that an assembly of grave men—that the Archbishop of Canterbury, for instance, or the Bishop of London, or any other Bishop, would meet a committee of thirty or forty, or a hundred noblemen and gentlemen—all middle-aged and married men—and hear one acquainted with those works read over to them certain pages, which I could prove "our Westminster Primate" has authenticated by his approval; and I should like the assembly to state in their own expressive, Saxon terms what they thought of those pages; to sign a document embodying their judgment, which should be circulated throughout England in tracts and in newspapers and advertisements; and then let Dr. Wiseman be called upon to defend it! I will undertake to be the aggressor in the case; let him be the defender; and I promise you that he will be ashamed of himself, and that his face will become as red as the hat upon his head, or the gloves upon his hand.

But there is another ground on which the Pope may be called the man of sin—the distinction which is made by him between venial and mortal sin. You must have heard—at any rate, you pay for it—that there is a royal college in Ireland called the College of St. Patrick's, Maynooth. You pay certain priests, to teach all the principles of the Church of Rome in that college, some £30,000 a year; and when we have settled the Cardinal's business—and I hope the "Irish brigade" will not put down Lord John Russell—we must, I think, at once attack the grant to Maynooth. We might once have let it alone: we cannot now. There is a class-book in use in that college, and given in as such to the House of Commons and the House of Lords, from which I will read you an extract. It is called Baily's Class Book. It is asked, in Vol. 2, c. 7, p. 232, "How great must be the quantity of the thing stolen to constitute the theft a mortal sin?" That is very odd morality. We are taught, in our old-fashioned way, that there may be more sin in stealing a pin than in stealing a pound, because there is less temptation to steal in one case than in the other. However, in this book of theology, which we pay for being taught the Irish priests, and which Dr. Wiseman of course approves, it is said, "The quantity cannot be easily determined, since nothing has been decided on this point, either in natural, divine, or human law. ***

Hence, theologians are accustomed to distinguish men into four ranks. The first rank consists of the illustrious, who live in splendor; the second, of those who live on their own estates, but not so splendidly, such as are moderately rich; the third, of artificers who support themselves by their own labor and handicraft; the fourth, of the poor who provide for themselves by begging. It is generally laid down, and you may lay it down as determined, that in order that a theft should be a mortal sin, when committed on persons of the first rank, fifty or sixty pence are sufficient." That is, you may steal from the Duke of Buccleugh, or any other wealthy man, fifty-nine pence three farthings, and escape mortal sin; but if, by the tenacity of the glue upon your fingers, you seize the extra farthing, you plunge into a mortal sin at once. It is added: "With respect to persons of the second rank, if their trade be a very lucrative one, twenty pence; if less lucrative, ten pence. With respect to persons of the fourth rank, four pence, or even one penny, if [it is added with exquisite naivete] they have nothing else to live on." Again it is asked (p. 237), "Whether wives commit a mortal sin of theft, if, contrary to the reasonable wishes of their husbands, they secretly take anything considerable from the property which is under the power of their husbands?" It is answered: "That they commit a mortal sin of theft, because they greatly injure the just right of their husbands. But what quantity ought to be accounted considerable, cannot easily be determined. This one thing is certain, that a greater quantity is required in thefts committed by a wife or a son, than in thefts committed by strangers; because a husband or the father of a family is more unwilling that money should be taken by a stranger than by a wife or son." At page 239 the question is asked: "What is to be thought of servants who pilfer anything from their masters?" We have but one thought upon that subject; you shall hear how ingeniously they settle it at Maynooth: "They sin mortally if they pilfer a considerable quantity; venially if a small quantity. But if they steal money or furniture, the same quantity is required to constitute a mortal sin as if they were strangers. If servants should plunder anything to eat, they do not always sin, that is to say, if it be some food which their masters would really permit them to use, if leave were asked from them." Notice the closing proviso. You have heard that the monks were celebrated for having the most splendid wine-cellars in mediæval days.

It is therefore said that the servants sin mortally "if they should make use of dainties and choice wines which the master wishes to reserve for himself, and which are not usually allowed to servants.—(To be continued.)

Two Singular Conversations, Occasioned by a Striking Providence.

Some few years past, in a certain town in New England, there was a young lady, of a gay and sprightly turn of mind, who had occasion to go upon business to the neighboring town of E., where she had frequently been before.—On the borders of N. there is a large stream of water, which is fordable only at certain times when it is low. This young lady took another, for company, who was younger than herself, and who had never been from home. They came to the river, which the young lady had no apprehension of attempting at that time to ford, on account of its depth. Nevertheless, in the gaiety of her heart, thinking to try the courage of her companion, she ventured into the stream. Observing that the other followed her without hesitation, she determined to proceed, thinking it possible that they might get safely through. Soon, as she herself related, her head began to swim; and, instead of guiding her horse rather up the stream, which she ought to have done, she turned him the other way. Not far from the opposite shore, her horse, in passing a rock which was under water, plunged her into the stream. She recollects that she struck the bottom with her feet, and by a strong exertion raised her head once above water and took breath; but her clothes being wet and heavy, she immediately sunk again, and was carried gently down the stream, under water. The distress of strangling was soon over; but she yet remained in full possession of her reason. She felt herself to be now drowning; and supposed that a few moments more would put a final period to her state of trial, and transport her into the eternal world. Upon this, all the horrors of death, and of the judgment which is to follow, crowded into her distracted mind; and she felt, to use her own expression, that she was *going immediately to hell*. As she was carried along under water, she for a little while clearly discerned the light; but soon seemed to her that a cloud came over her eyes, and she presently lost her sight. Here she lost all sense and recollection; and here we must leave her to relate some peculiar circumstances in divine Providence, which concurred to her deliverance.

On the same day, in another town, there was a young man who, taking a little airing in the morning upon his farm, felt his mind struck with the thought of going that day to N. He inquired of himself, whether he had any business of sufficient importance to call him thither. He found he had not. The impulse upon his mind was however so strong, that he determined to yield to it, and accordingly mounted his horse and set out. He had not rode far, before, as he was passing the house of a neighbor, the owner came out, and also mounted his horse. He asked him where he was going; and was told it was to N. They travelled on together until they came in sight of the river. He who first set out, then asked the other what his business was at N. The other replied, that he could, indeed, hardly tell; he had none of much importance; but feeling a strong inclination, he could hardly tell why, to visit N. that day, he determined to indulge it. They found the water so high, that they had no expectation of fording the stream. They came to the fording place just after the young woman had entered the stream, concluding that if these females were able to ride through, they certainly could; they set in after them, and were spectators of all that happened.

By the time the young lady was thrown from her horse, they had almost reached the opposite shore. He who was the farthest from the shore, on seeing her fall, immediately turned his horse and rode down the stream, hoping to overtake, and, if possible, rescue her from death. No sooner did he overtake the drowning person, who was carried down by the current, than her hand involuntarily clinched the hind legs of his horse; and although the horse, as the owner affirmed, was remarkably shy and skittish, on this occasion he shewed not the least sign of fright, but stood entirely still. The man reached his hand, and caught the other hand of the drowning young woman, and raised her head out of the water. His companion, who had reached the shore, immediately left his horse and followed down on the shore, that he might, if possible, afford some assistance. Seeing that the other needed help, he plunged into the stream, seized the body, and brought it on shore. Anxious to save the perishing young creature, they soon imagined that they discerned symptoms of life. Carrying her into a house which was near the water side, they committed her to the care of one of her own sex; by whose prudent exertions she was soon restored to life, and recovered her senses. The men, who, under God, were her deliverers, tarried till she was so far

restored as to be able to converse. They then related to her those rather unusual circumstances which concurred to bring them to that place in the critical moment when their assistance was most needed. This done, one of them then said to the other "We know now what our business to N. was to-day; we have done it; let us therefore return." Accordingly they mounted their horses and went directly home; satisfied with the reflection that they had been the instruments of preserving the life of one of their fellow creatures.

In due time the young lady, being sufficiently recovered, returned also to her own house. In the same town lived a young gentleman, till now as thoughtless and unprepared for another world as she had been; with whom she had often spent hours in vain, light, and useless conversation. Hearing of what had befallen her, he soon went to visit her; and, addressing her with the same light air as he had been wont to do before, said, "Miss—, I perceive you have met with a misfortune." She very gravely replied, *I have experienced a very remarkable providence from God.* So unusual an observation from the mouth of one who perhaps had never before uttered a serious reflection, together with the grave and serious air with which it was made, immediately struck his mind into uncommon solemnity. She then proceeded, and gave him a narrative of the several circumstances which have been above related.

The remarkable scenes through which this young lady had passed, through the power of that invisible and glorious Being, who had wrought so surprising a deliverance for her, made an impression on her mind too deep ever to be effaced. The distress of mind she felt when under water, and apprehending herself to be just sinking into hell, never left her till, through the mighty power of sovereign grace, she was brought to embrace divine mercy, and welcome into her heart that glorious Redeemer, who alone rescues from the pit of destruction. As to the young gentleman, he relates that the above narrative from the young lady herself, together with the grave and solemn manner with which it was first made, and her sober reflections upon the remarkable interposition of Providence, produced the first serious impression upon his mind, which he could never shake off. His attention to eternal things was awakened; his conscience was aroused; and, from that time, stung with reflections upon his past vain life; and, haunted with the fear of what was to come, he had little peace till, through the power of divine grace, he trusts, he was brought to take "sanctuary in the name of the Lord."

From the mouth of this gentleman, who is now a faithful minister and servant of the Lord Jesus, the writer of this short, but interesting narrative, had the foregoing narrative.

Thus these several unusual steps of divine Providence led to important and very happy events; soon, apparently, issuing in the saving conversation of two sinners. Truly, God is wonderful in counsel, as well as excellent in working! What a variety of incidents, unnoticed at present by men, are made to concur, in divine Providence, to the bringing home of God's elect! How many surprising scenes of remarkable coincidents of circumstances will open upon the minds of God's people at that happy period when all the mysteries of divine Providence shall be unfolded, that day must declare!—Doubtless, they will then see the concurrence of a great variety of circumstances and things, before altogether unobserved: each of which was an essential link in that chain of events which issued in their happy deliverance and complete salvation. Each of these will raise their wonder and delight, and shed new glories on the character of the great Saviour of men, each giving a fragrance to the name of Jesus, which shall occasion his praise to dwell with greater delight upon their tongues to all eternity.

Contemporary Intelligence of Sennacherib.

It is refreshing to be able to turn to the calm, cold, and gravity of those mysterious looking remnants of remote antiquity which were once a portion of Assyria, and whose destiny it has been to astonish and perplex England, since they have been challenging attention beneath the roof, or rather, in the cellars, of our National Museum.

The mute mystery has, however, been unravelled. Colonel Rawlinson has, if we may so speak, taken a great "Assyrian Bull" by the horns; and, in the apparently unintelligible superscription, he has read an account of the campaign between Sennacherib and Hezekiah! The royal constructor of the gorgeous palace of Koyunjik was no other than the Sennacherib of Scripture.

This discovery is announced by the colonel himself in a letter which appears in the *Athenæum*. As it is a subject in which most of our readers are especially interested, we proceed to lay before them an outline of the results noticed by the gallant and learned writer in a letter,

the length of which alone prevents us from transferring to our columns.

Colonel Rawlinson had previously succeeded in decyphering much interesting matter connecting with Sorgina—or Shalmanazer, as he was better known to the Jews—from the stone annals lately brought to light at Mosul. This king, who invaded Samaria, and carried back with him thousands of captives into Assyria, built the palace discovered at Khorsabad. A tablet was found among the palace ruins recording the conquest of which we have just spoken. The city of Khorsabad was known by the old name of *Sorghun* as lately as the period when the Arabs took possession of it and changed its appellation.

Sennacherib was the son of this Sorgina, or Shalmanaser; and built, as we have said, that palace of Koyunjik which Mr. Layard has most recently investigated. Colonel Rawlinson has just succeeded in decyphering the annals of the third year of the reign of Sennacherib, from the copy of an inscription forwarded to him by Mr. Layard, and taken by the latter from one of the bulls at the grand entrance of the Koyunjik palace.

The substance of this inscription is to the effect, that in the third year of Sennacherib he succeeded in a hostile expedition undertaken against the king of Sidon; proceeded against other cities in Syria; and then marched against the Egyptians, under the following circumstances. The king had heard of an insurrection in a part of Palestine that owed obedience to the Assyrian monarch, whose vicegerents were expelled and took refuge with Hezekiah, king of Jerusalem, the capital city of Judea. The rebels having called upon Egypt for aid, an Egyptian force was sent to their assistance.—This force Sennacherib encountered and routed. Subsequently, a quarrel ensued between Sennacherib and Hezekiah on the subject of tribute. The former, who did not understand protocol, had a contempt for negotiations, and could not brook delays that impeded obedience to his will, swept the plains, captured Judah's fenced cities, and extorted submission from Hezekiah at the very walls of Jerusalem. According to the inscription, which has come to light after a burial of thousands of years, the tribute paid by Hezekiah amounted to "thirty talents of gold, three hundred talents of silver, the ornaments of the temple, slaves, boys and girls, and men-servants and maid-servants, for the use of the palace."

Colonel Rawlinson has no doubt of this being the campaign which is alluded to in the eighteenth chapter of the second book of Kings, verses 13-17, and notices of which may be found in Herodotus and Josephus. No doubt, we think, can possibly exist on this matter; for, as the colonel remarks, the agreement between the record of the sacred historian and the contemporary chronicle of Sennacherib, which the colonel has decyphered, extends even to the number of the talents of gold and silver which were given as tribute. This testimony to the correctness of Scripture we hold to be undeniably valuable; it is above suspicion, and cannot be gainsayed.

Of the second expedition to Palestine, and the destruction of the Assyrian host, no annals have as yet been found by Mr. Layard. We do not despair, however. The contemporary annals of the son of Sennacherib, Esar Haddon, are now in the British Museum. These annals record the deportation of whole Israelite families and the settlement of Babylonians in their place—a fact which confirms and explains, the second verse of the fourth chapter of Ezra, where the Samaritans are spoken of as going to Zerubbabel, when they heard that the children of the captivity were building the temple, and saying:—"Let us build with you, for we seek your god as ye do; and we do sacrifice unto Him, since the days of Esar Haddon, king of Asar, which brought us up hither."

We have said enough to show the importance of what Mr. Layard has done, and the increasing importance of what he is now engaged in doing. He may be, as some have said, only digging up stones; but Colonel Rawlinson shows that these stones have more than sermons in them. They are the voices of the past, giving assurance to man of the truth of that record by the light of which man can alone travel safely through Time towards Eternity.

London Church and State Gazette.

Solomon and Christ as Teachers.

If Solomon in his teaching was mainly negative, Jesus was mainly positive. Solomon shook his head and told what happiness is not; Jesus opened his lips and enunciated what it is. Solomon said, "Knowledge is vanity." Jesus said, "Humility is blessedness. Meekness is blessedness. Purity of heart is blessedness. God is blessed for evermore, and most blessed is the creature that is likest God. Holiness is happiness." "We labor and find no rest," said Solomon. Jesus answered, "Come unto me, all ye that labor, and I will give you rest." "All is vanity," sighed the preacher. "In the

world ye shall have tribulation; but in me ye shall have peace," replied the Saviour. "What is truth?" asks Ecclesiastes. "I am the truth," returns the Divine Evangelist. Solomon was tall enough to scan the most of earth and see an expanse of sorrow; the Son of man knew all that is in heaven, and could tell of a Comforter who, like a flask of balsam floating in the sea, can fill with peace unspeakable the soul immersed in outward misery. Solomon could tell that the gate of bliss is closed against human effort. Jesus hath the key of David, and opened what Adam shut; and undertakes to usher into the Father's propitious presence all who come through Him. Solomon composed earth's epitaph, and on the tomb of the species, All is vanity. Accustomed to date men's history from their death, Jesus substituted, all is heaven or hell.

Nay, so positive was the Saviour's teaching that in order to understand him rightly, we must remember that he was not only the prophet, but the doctrine: not only the oracle uttering God's truth, but his very self that truth. Other prophets could tell what God's mind is; Jesus was that mind. The law—a portion of God's will—was given by Moses; but grace and truth—the gracious reality, the truthful plenitude of the divine perfections, came by Jesus Christ. He was the express image of the Father.—He was the word incarnate, and to many a query of man's wistful spirit, he was the embodied answer. Is there any immorality to this soul? Is there any second life to this body? "In my Father's house are many mansions. I go to prepare a place for you, and I will come again and receive you to myself." "I am the Resurrection and the Life: he that believeth in me shall never die; I will raise him up at the last day." Is there any mediation betwixt man and his Maker? Is there any forgiveness of sins? "I am the way. Whosoever ye shall ask the Father in my name, he will give it you. Go in peace; thy sins are forgiven thee." Is there any model of excellence exempt from all infirmity? any pattern in which the Most High has perfect complacency? "He was holy and harmless, separate from sinners. This is my beloved Son, in whom I am well pleased: hear ye him."

Solomon was wise; but Jesus was wisdom. Solomon had more understanding than all the ancients; but Jesus was that eternal wisdom of which Solomon's genius was a borrowed spark—of which the deep flood of Solomon's information was only an emitted rill. To which we only add the contrast in their tone. Each had a certain grandeur. Solomon's speech was legal. It hath both the imperial amplitude, and the autocratic emphasis,—stately, decisive, peremptory. But the Saviour's was divine. There was no pomp of diction, but there was a God-like depth of meaning; and such was its spontaneous majesty that the hearer felt it. How easily he could speak a miracle! And miracles he often spake; but so naturally did they emerge from his discourse, and so noiselessly did they again subside into its current, that we as frequently read of men astonished at his doctrine, as of men amazed at his doings. But though both spake with authority—the one with authority was a king of men, the other with authority as the Son of God—there is a wonderful difference in point of pervasive feeling. Like a Prometheus chained to the rock of his own remorse, the preacher pours forth his mighty woes in solitude, and truly human, is mainly piteous himself. Consequently his enthroned misery—his self-absorbed and stately sorrow, moves you to wonder, rather than to weep; and, like a gladiator dying in marble, you are thankful that the sufferer is none of your kindred. But though greater in his sorrows, the Saviour was also greater in his sympathies; and though silent about his personal anguish, there is that in his mild aspect which tells each who meets it—if his grief be great, his love is greater. And while Solomon is so king-like that he does not ask you to be his friend, the Saviour is so God-like that he solicits your affection, and so brotherly that he wins it. Indeed, here is the mystery of godliness—God manifest in the flesh, that flesh may see how God is love; and that through the loveliness of Jesus we may be attracted and entranced into the love of God. O melancholy monarch! how funeral is thy tread as thou pacest up and down thy echoing galleries, and disappearest in the valley of death-shadow, ever sounding—vanity of vanities! O Teacher, blessed! how beautiful are thy feet on the mountains, publishing peace! How benign thy outstretched hand, which, to the sinner weeping over it, proves God's golden sceptre of forgiveness, and which then clasps that sinner's hand and guides him to glory! O thou greater than Solomon! "let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."

Dr. J. Hamilton.

most a broken heart, surely the tongue is an unruly evil, full of deadly poison! How many a ruined character can exclaim with a bleeding heart, "Behold, how great a matter a little fire kindles!" Surely, it has crushed a thousand hopes, and sent to the grave of a peaceful rest many a fair reputation.

Slander is a crying evil. Few there are who possess that fiendish and vampire-like disposition to take that from a person, which is as near to him as the blood of his own heart. But, there are some who can calmly and sedately sap the fair fame, and pluck the laurel of reputation from their brow, and cause them to wither as the rose. Behold, for a moment, the Slanderer! He comes forth with pleasantness and gaiety. He is unassuming in his deportment, and the robe of peace seems to be his mantle. He hails you with joy and congratulation. He begins with a vague, insignificant surmise, and small broken hint, or some small detached expression of some child-like story, believing every utterable word, and then marshals, or puts them afloat in the public ear.

It then goes on from one tongue to another, concealed like a tiger in a jungle, creeping for its prey, and the popular mind being such, that one whisper is enough to shadow and becloud the brightest and fairest character, that has required years to establish. It is like breath upon a looking-glass. Thus the whisper or hint goes on from one to another, like the secret leaven, till at last, it breaks out all at once in words. Then comes the tug of war. Then, there comes a mighty tornado, sweeping and laying in prostrate ruins the fair hopes of future anticipations. It falls like the astonished shock of a thunderbolt from a clear sky.

In such cases, could the persons slandered but trace it, he would find that it was but a mere hint—a dim, or minute germ, having grown out of mere nothing, and by using and by transition from one to another, into a notorious and odious calumny.

Such is Slander in its protean form. The fair unblemished character lies bleeding at every pore. What a fine and vital chord do you snap, when you snap the most tiny thread of character. Deplorable is the man when character is gone. Truly it is an unruly evil, full of deadly poison. It infuses the whole atmosphere of mind with its poisonous effluvia and death.

Surely indeed, no man can tame the tongue of others, or can stop the onward move of a slanderer's tongue. He must stand as the bleeding object of a thousand arrows without a possibility to shield himself. He goes on and down to the grave, or crouches through life with life's every essence turned to bitterness, and all his hopes withered. Oh, let us beware of giving birth to slander. A wound made by the arrow of slander, can never be healed. Let us beware of a slanderer's tongue, it is full of deadly poison.

Portland Transcript.

Never Put off till To-morrow what you can do To-day.

Rennes, the ancient capital of Brittany, is a famous place for law. People came there from the extremities of the country to get information and ask advice. To visit Rennes without getting advice, appears impossible to a Breton. This was true at the latter end of the last century, just as it is at present, and especially among the country people, who are a timid and cautious race.

Now it happened, one day, that a farmer named Bernard, having come to Rennes on business, bethought himself that as he had a few hours to spare, it would be well to employ them in getting the advice of a good lawyer. He had often heard Monsieur Potier de la Germondaie, who was in such high repute that people believed a law-suit gained when he undertook their cause. The countryman inquired for his address, and proceeded to his house in Rue St. George's. The clients were numerous, and Bernard had to wait some time. At length his turn arrived, and he was introduced. Mr. Potier de la Germondaie signed to him to be seated; then, taking off his spectacles, and placing them on his desk, he requested to know his business.

"Why, Mr. Lawyer," said the farmer, twirling his hat, "I have heard so much about you, that as I have come to Rennes, I wish to take the opportunity of consulting you."

"I thank you for your confidence, my friend; you wish to bring an action, perhaps?"

"An action! Oh, I hold that in abhorrence! Never has Pierre Bernard had a word with any one."

"Then is it a settlement—a division of property?"

"Excuse me, Mr. Lawyer; my family and I have never made a division, seeing that we all draw from the same well, as they say."

"Well, is it to negotiate a purchase, or a sale?"

"Oh, no! I am neither rich enough to purchase, nor poor enough to sell!"

"Will you tell me, then, what you do want of me?" said the lawyer, in surprise.

"Why, I have already told you, Mr. Lawyer," replied Bernard. "I want your advice—for payment, of course, as I am well able to give it to you, and I don't wish to lose this opportunity."

M. Potier took a pen and paper, and asked the countryman his name.

"Pierre Bernard," replied the latter, quite happy that he was at length understood.

"Your age?"

"Thirty years, or very near it."

"Your vocation?"

"My vocation! Oh! that means what I do. I am a farmer."

The lawyer wrote two lines, folded the paper, and handed it to his stranger client.

"Is it finished already? Well and good; what is the price of that advice, Mr. Lawyer?"

"Three francs!"

Bernard paid the money, and took his leave, delighted that he had taken advantage of his opportunity.

When he reached home, it was four o'clock; the journey had fatigued him, and he determined to rest himself the remainder of the day. In the mean time, the hay had been two days cut, and was completely saved. One of the working men came to ask if it should be drawn in.

"What, this evening?" exclaimed the farmer's wife, who had come in to meet her husband.

"It would be a pity to commence the work so late, since it can be done to-morrow, without any inconvenience." The man objected that the weather might change; that the horses were all ready, and the hands idle. But the farmer's wife replied, that the wind was in a good quarter, and that night would set in before their work could be completed. Bernard, who had been listening to the argument, was uncertain which way to decide, when he suddenly recollects that he had the lawyer's advice in his pocket.

"Wait a minute," he exclaimed; I have an advice—and a famous one too—that I paid three francs for; it ought to tell us what to do. Here, Cheresa, see what it says; you can read written hand better than I."

The woman took the paper, and read these lines:—

"NEVER PUT OFF TILL TO-MORROW WHAT YOU CAN DO TO-DAY."

"That's it," exclaimed Bernard, struck with a sudden ray of light; "Come, be quick; get the carts, and away; boys ad girls, all to the hayfield!"

His wife ventured a few more objections; but he declared that he had not bought a three franc opinion to make no use of it, and that he would follow the lawyer's advice. He himself set the example by taking the lead in the work, and not returning till all the hay was brought in. The event seemed to prove the wisdom of his conduct, for the weather changed during the night; an unexpected storm burst over the valley, and the next morning it was found that the river had overflowed, and had carried away the hay that had been left in the fields. The crops of the neighboring farmers were completely destroyed; Bernard alone had not suffered.

The success of this first experiment gave him such faith in the advice of the lawyer, that from that day forth he adopted it as the rule of his conduct, and became by his order and diligence, one of the richest farmers in the country. The maxim which Bernard found so useful we would wish our readers to inscribe upon the walls of their houses, and shops, and places of business; nay, what is better than all, upon their hearts.

Monthly Visitor.

Mental Condition of Mr. Newman.

ARIS'S Birmingham Gazette, gives a report of Dr. Newman's last lecture, in which the following passage appears:

"Certainly the Catholic Church, from east to west, from north to south, is, according to our conceptions, hung with miracles. The store of relics is inexhaustible; they are multiplied through all lands, and each particle of each has in it a dormant, perhaps an energetic virtue of supernatural operation. At Rome there is the true cross, the crib of Bethlehem, and the chair of St. Peter. Portions of the crown of thorns are kept at Paris: the holy coat is shown at Treves; the winding-sheet at Turin; at Monza, the iron crown is formed out of a nail of the cross; and another nail is claimed for the Domo of Milan; and pieces of our Lady's habit are to be seen in the Escorial. The agnus dei, blessed medals, the scapular, the cord of St. Francis, all are the medium of divine manifestation, and graces. Crucifixes have bowed the head to the suppliant, and Madonnas have bent their eyes upon assembled crowds. St. Januarius's blood liquefies periodically at Naples: and St. Winfred's well is the scene of wonders even in an unbelieving country. Women are marked with the sacred stigmata; blood has flowed on Fridays from their five wounds, and their heads are crowned with a circle of lacerations. Relics are ever touching the sick, the diseased, the wounded, sometimes with no result at all, at

other times with marked and undeniable efficacy. Who has not heard of the abundant favors gained by the intercession of the Blessed Virgin, and of the marvelous consequences which have attended the invocation of St. Anthony of Padua?

These phenomena are sometimes reported of saints in their lifetime, as well as after death, especially if they were evangelists or martyrs. The wild beasts crouched before their victims in the Roman amphitheatre? the axeman was unable to sever St. Cecilia's head from her body, and St. Peter elicited a spring of water for his gaoler's baptism in the Mamertine. St. Francis Xavier turned salt water into fresh for five hundred travellers; St. Raymond was transported over the sea on his cloak; St. Andrew shone brightly in the dark; St. Scholastica gained by her prayers a pouring rain; St. Paul was fed by ravens; and St. Frances saw her guardian angel. I need not continue the catalogue. I will avow distinctly that, putting out of the question the hypothesis of unknown laws of nature (which is an evasion from the force of any proof,) I think it impossible to withstand the evidence which is brought for the liquefaction of the blood of St. Januarius at Naples, and for the motion of the eyes of the pictures of the Madonna in the Roman States. I see no reasons to doubt the material of the Lombard crown at Monza; and I do not see why the holy coat at Treves may not have been what it professes to be. I firmly believe that portions of the true cross are at Rome and elsewhere, that the crib of Bethlehem is at Rome, and the bodies of St. Peter and St. Paul also. I believe that at Rome lies St. Stephen, that St. Matthew lies at Salerno, and St. Andrew at Amalfi. I firmly believe that the relics of the saints are doing innumerable miracles and graces daily, and that it needs only for a Catholic to show devotion to any saint in order to receive especial benefits for his intercession. I firmly believe that saints in their lifetime have before now raised the dead to life, crossed the sea without vessels, multiplied grain and bread, cured incurable diseases, and stopped the operation of the laws of the universe in a multitude of ways. Many men, when they hear an educated man so speak, will at once impute the avowal to insanity, or to an idiosyncracy, or to imbecility of mind, or to decrepitude of powers, or to fanaticism, or to hypocrisy. They have a right to say so, if they will; and we have a right to ask them why they do not say it of those who bow down before the Mystery of Mysteries, the Divine Incarnation. If they do not believe this, they are not yet Protestants.

London Examiner.

The Bible.

In giving the Bible, its divine Author had regard to the mind of man. He knew that man has more curiosity than piety, more taste than sanctity; and that more persons are anxious to hear some new, or read some beauteous thing, than to read or hear about God and the great salvation. He knew that few would ever ask, What must I do to be saved? till they come in contact with the Bible itself; and therefore he made the Bible not only an instructive book, but an attractive one—not only true, but enticing. He filled it with marvellous incident and engaging history—with sunny pictures from old world scenery, and affecting anecdotes from the patriarchal times. He replenished it with stately argument and thrilling verse, and sprinkled it over with sententious wisdom and proverbial pungency. He made it a book of lofty thoughts and noble images—a book of heavenly doctrine, but withal of earthly adaptation.

In preparing a guide to immortality, infinite wisdom gave not a dictionary or a grammar, but a Bible—a book which, in trying to catch the heart of man, should captivate his taste; and which, in transforming his affections, should also expand his intellect. The pearl is of great price; but even the casket is of exquisite beauty. The sword is of ethereal temper, and nothing cuts so keen as its double edge; but there are jewels on the hilt, and fine tracery on the scabbard. The shekels are of the purest ore; but even the srip which contains them is of texture more curious than the artists of earth could fashion it. The apples are of gold; but even the basket is silver.

Rev. J. Hamilton.

Keep thy Heart.

You have nothing which is in such danger of being neglected as your heart. Your outward manners, your personal appearance, your external culture, are far more likely to receive your attention than your heart; for these are opened to the public inspection of men, and are therefore objects of your daily thought and care. But your heart is as something shut out from the direct view of men, and therefore you are greatly tempted to neglect it.

"Keep thy heart." You have nothing which is so important to carefully watch and guard as this. Evil thoughts, purposes, and desires cannot be allowed to harbor there without danger. If they do not show themselves in form, they will at length show themselves in their effects upon the outward character.

The Slanderer's Mirror.

How many there are, who can say with al-

"Keep thy heart." There is nothing which it is more difficult to keep in order.

"The heart is deceitful above all things."—You will need often to offer the prayer of David, "Search me, O God, and know my heart, try me, and know my thoughts; and see if there be any evil way in me, and lead me in the way everlasting."

"Keep thy heart." There is a great reward in so doing. Your care and watchfulness will return in rich and abundant blessings upon you. If the heart is right, all is right. N.Y. Evangelist.



The Advent Herald.

"BEHOLD! THE BRIDEGRoOM COMETH!"

BOSTON, SATURDAY, OCT. 11, 1851.

All readers of the HERALD are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dit-

THE present being a short volume of twenty numbers, ending with the year, 77 cents in advance will pay for it. On English subscribers, 4s. 8d. pays for the same.

EPOCH OF THE CREATION.

"*Vestiges of the Natural History of Creation* (anonymous). New York: HARPER & Brothers."

"*The Pre-Adamite Earth*. By JOHN HARRIS, D. D. Boston: GOULD, KENDALL & LINCOLN. 1847."

"*The Foot-Prints of the Creator, &c.* By HUGH MILLER. Boston: GOULD & LINCOLN. 1851."

"*The Religion of Geology*, &c. &c. By EDWARD HITCHCOCK, D. D., &c. Boston: PHILIPS, SAMSON & CO. 1831."

"*The Epoch of Creation: The Scripture Doctrine contrasted with the Geological Theory*. By ELEAZAR LORD. New York: CHARLES SCRIBNER, 13 Nassau-street. 1851."

No science at the present time is attracting more attention than that of Geology; and no department of knowledge, than this, has been more monopolized by those who have sought to bring discredit on the testimony of the Bible. The internal evidence, developed in the order and constituents of the several strata of rocks, and the fossiliferous discoveries by geologists, it is claimed by infidels, demonstrate that the epoch of the earth's creation was vastly anterior to that ascribed to it in the Mosaic record. Here science "falsely so called" is arrayed against Scripture; and the believers of the Bible are asked to admit the incorrectness of its teachings.

The more infidel portion of geological philosophers hope by the deductions from geology, entirely to disprove Christianity. The more Christian portion of them have endeavored to harmonize the developments of geology with the declarations of the Bible; but in doing this they have attempted to bend some of the declarations of Scripture so as not to conflict with the theories of sceptics. They do this on the plea that the Bible is not a book of science, but of religion; and argue that in receiving its moral teachings, they give it full homage, even if they question its historical.

The works named at the head of this article are among the more prominent ones now before the public in this country. The "Vestiges of Creation" is an anonymous work, by an English author, who professes not to discredit the existence of God, or to speak with disrespect of the Bible. But the theory he unfolds respecting the cosmogony of the earth, directly contradicts the sacred records. And the influence of it on the minds of students, has been to beget sceptical views, and semi-infidel principles. His theory is called that of "Progressive Development." Its truth is not extensively admitted by geologists, and it has less repute than when it was first published. It is advocated by its author with great ability, and plausibility, displaying great acquaintance with the science of which it treats, and it is therefore proper that it should be noticed in this connection.

The author of the "Vestiges" perceiving that a drop of water, assumes of itself the globular form of the planets, that the rotation of an object on its axis causes a flattening of its poles and an enlargement of its equatorial regions, that heat will expand bodies, and cold and pressure condense, that all known substances are resolvable into 54 or 55 constituent elements, that many substances of opposite natures like sugar and vinegar, are made up of the same elements, slightly differing in their proportions, with other general principles—concluded that the earth, planets and suns of the universe are all the result of a few simple laws. Instead of having been created as Moses records, he concludes that they have arrived at their present development from obedience to the laws of nature—the same as a seed placed in the earth vegetates, blossoms and produces fruit.

Thus he imagines that the immensity of space was originally filled with a finely transparent "fire mist," so rarified that when condensed the solid balls formed of it are at vast and almost inconceivable distances from each other. He supposes that millions of centuries ago, in this rarified mass of nebulous matter, he cannot suggest how, certain nuclei were formed, around which there was an aggregation of neighboring matter, until masses more or less solid were formed detached from the rest. The neighboring matter he thinks would tend toward these centres in obedience to the law of gravitation. As fluids moving towards a centre assume a rotary motion, he thereby accounts for the rotation on their axis of the several masses thus formed. As matter set in motion ceases not to move in the direction given, unless it meets some counter obstruction, he has a plausible reason for the continuance of their diurnal motions.

At this stage of the business he does not suppose these great centres sufficiently condensed or compacted, to become solid bodies; but are still vast spheres of nebulous matter—each one being sufficient for an entire solar system. One of these he supposes to have been the beginning of our own solar system.

Thus he supposes that the matter composing our present sun, and all its planets, both primary and secondary, had been detached from the others, in one nebulous mass, filling the entire space occupied by our system—each of the other nebulous masses filling corresponding spaces, at vast distances from each other. As each of these nebulous masses occupied analogous positions and had corresponding motions, his suppositions respecting the subsequent condensation of our own system, will present his theory of the whole.

Having accounted as he supposes for the existence of a vast nebulous mass filling our entire system, and rotating on its axis, his subsequent resolution of it into the sun and planets is comparatively easy.—While gravitation would attract towards its centre the matter composing this rarified mass, its rotary motion would give a tendency to its outer portions to fly from the centre—the same as water is thrown from a grind-stone rapidly revolved. Thus there would be in existence two opposing forces, the centripetal—towards the centre, and the centrifugal—from. While these are exactly counterpoised, the mass remains entire; but the moment the latter exceeds the former, the tendency towards the circumference, he imagines would cause the outer parts to recede from those which tend towards the centre, leaving a space between the two, and that the former would be a vast ring encircling the latter, and revolving with the same rapidity that the whole mass revolved at the moment of its detachment. The first ring there formed around the sun, he supposes was at the distance of the orbit of the farthest planet; and that the matter then composing that ring is now condensed into the substance of the planet.

The subsequent change—from that of a ring encircling the sun, at the distance of Neptune, to the spherical form of Neptune revolving in its orbit,—he accounts for by supposing that the ring would naturally become weaker in some parts than in others, when it would break into several parts, the largest attracting the smaller portions to itself.

The central mass from which the former was supposed to be separated, he supposed would be again similarly acted on, another ring become detached, and another planet be formed at a distance proportionately nearer the sun: and this process repeated, he concludes, accounts for the origin of the whole series of planets, each revolving around the sun at different distances, and rotating on its own axis.

These several planetary bodies, he does not however think had then become solid spheres as now. He proceeds to treat them as nebulous masses, but greatly condensed and compacted from their original rarified condition. This planetary mass he supposes continued to cool and condense, till, after the lapse of other long cycles, rings in their turn are disengaged from them, to become secondary planets, or moons, revolving around their primaries. Thus he supposes that the planetary mass, now forming this earth and the moon, when it first assumed a detached globular form, constituted a body as large as the orbit of the moon around the earth; and when the moon separated, that a portion adhered to the nucleus called the moon, and the remaining portion became the earth; which, gradually becoming more and more condensed, assumed at length its present size and compactness.

In support of this theory, it was gravely contended that the heavens furnished evidence; for when the several parts of the sky were examined with the best instruments, various nebulous spots were discoverable, which these savans at once pronounced to be systems in the process of formation. Lord Ross's large telescope, however, when directed towards these luminous spots in the heavens, has resolved many of them into perfectly formed stars or groups of stars—showing that their indistinct nebulous appearance was not owing to any want of perfection or

completeness in their formation, but to their immense distance from us, which the best instruments previously made had been unable to penetrate. And the inference at once follows, that the reason other spots are still only luminous, is owing not to their nebulous condition, but to the insufficiency of any instrument now constructed to reach them. The theory of nebulous stars, is thus by Lord Ross's telescope forever exploded.

Having followed the author of the "Vestiges" in his suppositions respecting the first filling of immensity with "fire mist," to the development of the several astral, solar, and planetary systems, we shall next unfold his views of the subsequent development of animals and vegetation on the earth's surface.

Although the earth has been penetrated only a comparatively short distance, yet by walking over its surface, we find rocks of various kinds, lying in layers, sometimes parallel with its surface, but often tilted up at inclined angles, presenting their edges to the surface. It is evident that these must once have occupied a horizontal position, and been lifted up by some mighty power. The geologist is thus enabled to walk over the earth's surface and notice the various kinds of rocks, their order, and relative position, and can calculate with great degree of accuracy the probable thickness of the several strata before they were thus elevated. And thus a knowledge is obtained of the structure of the earth for a considerable distance into its interior.

By an examination of the edges of these tilted layers it is found that the several kinds of rock are invariably found to succeed in a uniform order. Underneath all others is found granite—claimed by geologists to have been the original rock of the earth. Above this are found layers of gneiss, lime-stone, red sandstone, slate, coal, clay, &c., &c.,—each differently constituted from the other—and yet of such a form and texture as would result from the deposit of mud, sand, and gravel, in water. These several layers are in the aggregate some eight or ten miles in thickness. In the lower ones no remains of animals or vegetables are found. As we come towards the surface, remains of these are of more frequent occurrence. Aside from the remains of animals and vegetables, the several kinds of stratified rocks are composed of the constituents of granite—some of its constituents entering into the combination of one kind of the upper rocks, and others of them into the other kinds. From this, geology concludes that all these upper rocks are the result of the action of the elements on the original granite, causing a gradual abrasion of its surface; and as the abraded particles were washed away, that they settled in the water and formed the several layers of rocks above.

As the remains of animal and vegetable life are more numerous in the upper layers, called secondary rocks, they are concluded to be of a later origin than the lower or primary rocks; and as different kinds of fossiliferous remains are found in different strata, it is claimed by geologists that the simpler forms of organic existence were first created and deposited; and that as we come up to the earth's surface, the remains of the higher types of animals and vegetables were created and deposited in turn. From this they argue that fishes were first developed, died out, and that their remains were entombed in the lower fossiliferous rocks; that in the course of successive periods, reptiles, birds, quadrupeds, &c., each in their turn flourished, and were entombed; and that it was not till the lapse of an incalculable period that man appeared on the surface of the earth. Thus the earth instead of being created in six days, as the Bible asserts, they make to have been in the process of creation during countless ages.

We now return to the theory unfolded in the "Vestiges." Its author supposes that in the process of condensation, the earth, after its moon had been disengaged from it, was still in a gaseous state; that as it became more condensed it was a vast melted mass, violently agitated, as it was variously acted on by chemical and other causes; that it gradually cooled down into a solid mass, having vast irregularities of surface; that as the gasses constituting the water assumed a liquid form, they so acted on the heated surface as to disintegrate enormous quantities, which were deposited in the surrounding depths; that as its surface became sufficiently cooled to admit of the lowest forms of organic existence, there was by some electric or galvanic action eliminated from the mud and water of the earth, a few unpretending forms of zoophytes, polypes, and molluscs; and that these in process of time developed themselves into higher forms of life, until man was the result—and also the same with the development of vegetation. This process is admirably illustrated in an ironical chapter by HUGH MILLER, in his "Foot Prints of the Creator." He supposes, that one of these concealed savans is examining a newly opened ditch, and discoursing to the plain common sense farmer who had opened it, respecting the fossils which may have been exhumed. Says the philosopher:

"There are the fucoids, first-born among vegeta-

bles,—and there the zoophytes, well nigh the lowest of the animal forms. The fucoids are marine plants; for according to Oken, 'all life is from the sea, one from the continent; ' but there, a few feet higher, we may see the remains of reeds and flags,—semiaquatic, semi-aerial plants, of the comparatively low monocotyledons order into which the fucoids were developed; higher still we detect fragments of pines, and, I think, juniper,—trees and shrubs of the land, of an intermediate order, into which the reeds and flags were developed in turn; and in that peaty layer immediately beneath the vegetable mould, there occur boughs and trunks of blackened oak,—a noble tree of the dicotyledonous division,—the highest to which vegetation in its upward course has yet attained. Nor is the progress of the other great branch of organized being—that of the animal kingdom—less distinctly traceable. The zoophytes became crustacea and molluscs,—the crustacea and molluscs, dog-fishes and herrings,—the dog-fish, a low placoid, shot up chiefly into turbot, cod, and ling; but the smaller osseous fish was gradually converted into a batrachian reptile; in short, the herring became a frog,—an animal that still testifies to its ichthyological origin by commencing life as a fish. Gradually, in the course of years, the reptile, expanding in size and improving in faculty, passed into a warm-headed porpoise; the porpoise at length, tiring of the water as he began to know better, quitted it altogether, and became a monkey, and the monkey by low degrees improved into man,—yes, into man,—my friend, who has still a tendency, especially when just shooting up to his full nature, and studying the "Vestiges," to resume the monkey. Such, sir, is the true history of creation, as clearly recorded in the section of earth, moss, and silt, which you have so opportunely laid bare. Where that ditch now opens, the generations of the man atop lived, died, and were developed. There flourished and decayed his great-great-great-great-grandfather the sea-pen,—his great-great-great-grandfather the mussel,—his great-great-grandfather the herring,—his great grandfather the frog,—his grandfather the porpoise,—and his father the monkey. And there also lived, died, and were developed, the generations of the oak, from the kelp-weed and tangle to the reed and the flag, and from the reed and the flag, to the pine, the juniper, the hazel, and the birch."—*Foot Prints*, pp. 233-4.

To believe with the author of the "Vestiges," says HUGH MILLER, "it is necessary to hold *contrary* to all experience, that *dulce* and *hen-ware* became, through a very wonderful metamorphosis, cabbage and spinnage; and kelp-weed and tangle bourgeoned into oaks and willows; and that *slack*, *rope-weed*, and *green-raw*, shot up into mangel-wurzel, rye-grass and clover. *Simple*, certainly! An infidel on terms such as these could with no propriety be regarded as an *unbeliever*."—*Ib.* p. 250.

Thus can they believe who think it credulity to believe the Bible!

According to the author of the *Vestiges*, there was very little need of a Creator in the development of the earth. Nature having begun the work could not, as he argues, help arriving at such a result! By such *savans*, HUGH MILLER testifies that he has "heard it seriously asked whether *electricity* be not God!"

The scepticism of this class of naturalists, has alarmed the believers in revelation, and another class of geologists has arisen who attempt to defend revelation against infidelity, by harmonizing the facts and *theories* of geologists with the Bible. If they could content themselves with harmonizing the *facts*, no objection could be made; but they seem to be afraid that unless they make some concessions to the *theories*, they will be regarded as unscientific! Accordingly we find them admitting the claims of infidels to a vast antiquity for the earth,—and that the fucoid existed long before the flag and reed; these long before the fir and juniper; and these, long before the birch and oak. In like manner they admit the long duration separately of succeeding types of animal existence—zoophytes, the radiata, the articulata, mollusca, fishes, reptiles, birds, and animals,—before the creation of man. Succeeding generations of these they admit to have lived and died on the earth through countless ages, before the sin of ADAM brought *death* into the world. They indeed disprove the theory of *development* by showing that there is as yet no evidence that tangle has ever been metamorphosed into clover, kelp-weed into rye-grass, periwinkles into snails, or monkeys into men; and they prove that God was the creator of all things. Yet, some of the positions they assume, and the concessions they make, have alarmed other friends of the Bible; and to refute these the "Epoch of the Creation" has been written by Mr. LORD.—(To be continued.)

THE GOLDEN AGE.

On the waters of the Mississippi, the flour boat, or Kentucky ark, is a common vessel for floating quantities of produce to the great market. The craft has a long oar for a rudder, and two great sweeps to be worked in aid of the stream. The stern is always heavier laden than the bow, that the ark may be guided in the channel of the river. If at any time the hands leave the ark to its own motion, while they go below to eat or sleep, behold, the bow of the boat soon gets silently round, and quietly heads upstream; and the boat floats stern foremost, without the smallest sign of a change to the inmates, until on return-

ing to their stations they take observation, and then, if any obstruction or danger appears, they fall to, with their might, and swing the head of the ark round, to point down the river on their return.

Novices are usually so deceived, that they will not believe the ark has become headed the wrong way; but old boatmen understand the matter.

In the long current of years, not only men, but even divine institutions, in human keeping, have a constant tendency to swing away from first principles, and insensibly to turn about on the stream of time; even the ark of the covenant on the great river obeys the laws of nature, while it floats. Under the hand of the house of AARON, in the days of ELI, HOPHNI and PHINEHAS—under the house of DAVID, in the days of ZEDEKIAH—and under the hand of the Romans, in the age of the gospel, the former ark, through mismanagement and carelessness, was left not only to swing round on the stream, but also to be dashed upon the breakers, while the passengers were confidently approaching the promised *Golden Age*.

In the construction of the Ark of the New Covenant, the builders thought the *Golden Age* would immediately appear, and that they should launch at once into the *Golden Ocean*. Far from being ready to embark, and to leave this world behind, and to go in quest of the promise, they believed it to be in hand with Messiah. When he was crucified, they fainted: when he arose from the dead, and ascended on high, they understood the promises; they cut loose from all hope of *this world*; they shaped their course *down the river*, to find the *Golden Age* with our *Lord in the great ocean at the mouth of the river*.

All who embarked with them for three hundred years, were on constant alert with rough weather, through many persecutions, to keep the head of the boat down stream—in passing narrows, rapids, sandbars, and rocks; and they were, by faith, constantly looking for deliverance *only in the coming of the King of the Golden Age at the mouth of the river*, and not at all were they looking for it *on land*, neither *along shore*, nor yet *in the ark*.

In the fourth century, they found a wonderful smooth and broad current nearly like a lake. The weary hands gladly reclined under cover of the imperial power, to rest and refresh themselves. They said, “The age of CONSTANTINE is an image of the *Golden Age*.” They saw no dangers in the gentle stream; and they fell to amusing themselves with saintly pictures, with images, and with reliques; and they gloried in the festivals of the martyrs, in the pride of celibacy, in the honors of the empire, and in the performance of many wonders. At the same time they began also to fall out by the way, and to throw multitudes overboard.

The boat, being left to itself, swung round, head up stream; and without the least suspicion of those who were taking their ease, came, in three centuries more, to float *stern foremost* toward the *Golden Age*: and the passengers and crew were continually looking *up stream* for their haven, while they were still floating down; much as our Tractarians go to Rome, innocently backwards, with their faces turned directly away from the sole end of their course.

The voyage proving much longer than was anticipated, as one and another grew weary with watching on the ark, it became a custom with them, before laying down to rest, to give every one the guardianship of his watch into the keeping of a certain *woman*, who pretended to have in her apartment the chairs of St. PETER and St. PAUL. Also if any dispute happened among the passengers, one or the other party commonly appealed to the same *woman*, as umpire. Being thus made the leading person on board, her head at length became equally turned with the boat, insomuch that she made all hands keep her laws, while her hands kept none; she made the chart of no effect through her traditions, and turned her sharp eyes to the searching of all hearts. She went on to curse with anathema, or to forgive sins, as it pleased her. Clad in scarlet and gold, she made all hands call her old man *Papa*; and she put a triple crown on his head, and two swords in his hands, and proclaimed him “Vicegerent of the Monarch of the *Golden Age*;” and, hanging the keys around his arm, she caused the passengers to look to him for their inheritance in that promised *Age*.

This state of things continued for centuries; at length the impudence and vanity of this princess and of her courtiers awakened some of the passengers to examine the charts, and to their surprise they found their boat was floating *stern foremost*, and that this *woman* is named “The Lawless” in the charts; and they published a copy in demonstration of their discoveries. Immediately she commanded to seize these men, and throw them overboard. However, their fellow passengers rescued them, and endeavored to head the ark the way it was floating down stream. But the multitude, in obedience to the *Mistress of the kings of the earth*, continued to row with their might *up stream*, hoping to reach the blissful *Age* along shore, under the regency of their Queen and *Papa*.

Of those who refused her orders, some she cursed and cast overboard with weights tied round their necks, even by whole kingdoms; others she cursed, bound to the stake, kindled a fire, and burned alive; others she cursed, and buried alive under ground; all the while carrying a golden cross in one hand for idolatry, and in the other a golden cup full of incantations for bewitching souls; as if a sinner, who paid his gold, and took a sip from her cup, might have indulgence for a hundred years or so, whether for sin past, present, or yet to be done. And any further indulgence, additional gold even now buys at the hand of the *woman*, and of her commission merchants, to any extent of years the purchaser may fancy, in order to come unscathed immediately into the joys of the *Golden Age*. But, except the gold be paid, there is no remission. *Protestant Churchman*.

Obituary.

Died, in Charlestown, Mass., Sept. 19th, Sister CHARITY BURGIN, aged 64 years. She was a native of York, Me. She gave herself to the Lord at the age of sixteen, and united with the Christian Church in Portsmouth, N. H., where she then resided. Her voice was often heard in the public assembly, praising God, warning her youthful companions to flee from the wrath to come, and encouraging her brethren and sisters in the Lord to persevere to the end; and this love, active zeal, and usefulness in the church characterized her throughout the time of her residence in that place. On the 4th of April, 1811, she was united in marriage to JOSEPH Y. BURGIN, an exemplary Christian, and deacon of the Christian Church in Portsmouth; who, after a distressing and protracted sickness, left her a mourning widow, on the 21st of January, 1820, in which bereaved condition she remained unto the time of her death. In 1835 she removed to Boston, and spent the remainder of her life in this place and Charlestown. She was among the few who, with Elder Himes for their pastor, first formed the Chardon-street Church, in the year 1838. In this church she sustained a character distinguished for its deep piety and overcoming faith, exemplified by works of kindness and love to all (but especially to the household of faith), being as ready at all times to weep with those who wept, as to rejoice with those who rejoiced. Always endeavoring to promote the cause of her REDEEMER, she steadfastly pursued the path of duty; and through every trial which the Church has encountered, she was found, shoulder to shoulder with her brethren and sisters in CHRIST, ready to undergo any possible sacrifice to secure its prosperity. She was among those of the church who, in 1840, embraced the doctrine of the speedy coming of CHRIST, and held it fast, adorning her profession by a consistent course, and avoiding all the excesses which characterized some who held to that belief; and through the various trying scenes, which those connected with the Advent cause in this city have passed, she has uniformly been found at her post, testifying to the truth, rebuking evil, giving all her energies to support her long-tried brethren, especially during those periods when their names have been cast out as evil, and the enemies of the cause, both within and without, have tried their utmost to ruin them. She was a mother in Israel, administering her valuable counsels to her children, and bringing them up in the nurture and admonition of the Lord. Indeed, her counsels were imparted to all with whom she was connected; and all who were accustomed to enjoy her conversation and exhortations, which were rich with the fruits of her long experience, will long remember them, and testify to their value. In her last sickness, she manifested the same unfaltering trust in her SAVIOUR, which she had shown through life; and held herself in readiness—yes, even longed—for her departure; feeling that she had done her work on earth, could now be better spared by her family and her brethren and sisters than ever before, and, what was better, leave a world of toil and trial, and rest in JESUS. In the expiring moment, she lifted her hands, sweetly closed her eyes, and yielded her spirit to Him who gave it.

“How blest the righteous when they die!
When holy souls retire to rest!
How mildly beams the closing eye!
How gently heaves the expiring breast!”

“So dies a summer-cloud away!
So sinks the gale when storms are o'er!
So gently shuts the eye of day!
So dies the wave along the shore!”

Yes, she sleeps in JESUS. And though our loss is her unspeakable gain, yet many are afflicted by the separation. Dear children have lost a beloved mother; a large circle of relatives drop the tear of sorrow on her grave; the church which she has long adorned as a member miss her, and weep as they view the vacant seat. But they all, we trust, look forward to a happy re-union, when

“Embracing, we shall see no more Death with his scythe stand by,
Nor hear the word, the bitter word,
That closed all earthly friendships, and finished every feast of love—
Farewell.”

[COMMUNICATED]

Rev. Dr. Putnam preached an eloquent discourse last Sunday, suggested by the recent Jubilee in Boston. His subject was Public Celebrations, and he preached from the following text: “And at the dedi-

cation of the wall of Jerusalem they sought the Levites out of all their places to bring them to Jerusalem to hear the dedication with gladness.”—Neh. 12:27. He alluded to the opening of the Crystal Palace in London, the celebration of Bunker Hill Monument, the Water celebration, and others; and dwelt at more length on the recent Railroad Celebration, contrasting with it, in an eloquent and striking manner, the triumph of a Roman conqueror, and showing thereby what changes in the character of the age Christianity and civilization had effected. There were many eloquent and instructive passages in the discourse, and it was listened to with undivided attention by a large congregation. *Norfolk County Journal*.

From the above notice of this discourse, we should judge that its design was to show the greatness and grandeur of the present, compared with past times, which is glorifying of earth. Dressed out as she is in the fancy sketches of some Unitarian divines, a stranger would fancy that the millennium had come, or rather, that the present age was actually the heaven whose joys are so eloquently depicted in the pages of inspiration. Attentive multitudes may listen to the eloquent passages of such discourses, but wherein is the heart benefited?—wherein is the hearer thereby induced to walk the narrow path to life eternal?

We do not object to pulpit allusions to the great events of earth; on the contrary, the judicious seizure of these, will often enable the speaker to portray, by contrast, more picturesquely the greater events which inspiration unfolds. But when times of earthly parade and display are held up as subjects for pulpit glorification, then, we apprehend, the speaker is sadly destitute of a just appreciation of those heavenly themes, compared to which all earthly events are poor and shadowless pageantries.

Earth Unsatisfying.

The late editor of the *Biblical Repository*, Rev. J. M. SHERWOOD, is still using, for the profit of his fellow men, an effective pen. The following dissuasive from worldliness, he utters through the *Evangelist*:

“There is philosophy as well as truth in what history records of ALEXANDER the Great. His ambition and his desires kept pace with his conquests, and when he reached the limits of conquest, he wept from the bitterness of unsatisfied ambition—wept that there were no more worlds to conquer. A feeling too craving ever to be satisfied, had now taken possession of him, and it made the hour of his greatest conquests the most intensely wretched hour of his life.

“Solomon was never so full of disappointment and so truly wretched, as when he had exhausted all the resources of this world; then it was that he exclaimed, in the bitterness of unsatisfied desire, ‘Vanity of vanities! all is vanity.’ The CÆSARS, we know, were haunted day and night by the most frightful spectres and the sight of bloody hands. Queen ELIZABETH, in the height of her glory, was an object of mingled pity, ridicule, and disgust to those who knew the jealousies, and passions, and griefs of her heart, both as a woman and a queen. NAPOLEON never knew one quiet, happy hour, after he quit the quiet shades of Malmaison, and the society of his noble, unambitious, and pure-minded JOSEPHINE, for the palace of St. Cloud and the throne of the Bourbons. JOHN QUINCY ADAMS was heard to say that the four years of his Presidency were the most unhappy years of his life. And who can doubt that the cares, distractions, and anxieties of that coveted office, shortened the days of HARRISON, POLK, and TAYLOR? They did not find it the place of happiness. Lady WORTLEY, in her recent book of travels, says that President TAYLOR’s parting language to her, as they stood on the steps of the ‘White House,’ was, ‘that he longed to return to that farm, and to his quiet home on the banks of the Mississippi, for he was sorely tired of public life, and the harassing responsibilities of his high office.’ We know a rich man now living, who thus sums up his experience: ‘I started in life with twenty thousand dollars. I then said to myself, ‘This is not enough, but thirty thousand will satisfy me.’ Well, I obtained it. And now I wished for forty thousand. Soon I was worth that sum. And now I said to myself, ‘Fifty thousand dollars is an even sum; I will strive till I get that, and then I will be satisfied, and will sit down to enjoy life. God prospered me—I could count my fifty thousand dollars. But alas! I was no better satisfied than when I began; nay, I could no longer set bounds to my desires; henceforth I wanted all I could get.’

To Correspondents.

C. M.—We find nothing said in the Bible of a kingdom of grace. The present is a dispensation of grace, preparatory to the kingdom. The book of Revelation brings to view blessings to be given to the children of God, and curses on his enemies. The text to which you allude teaches that if any man shall add to the Apocalypse what is not contained therein, he shall be subject to these curses; and if he denies or takes from what is there taught, he will lose his salvation.

Rev. J. INGLIS.—We are obliged to you for your article in another column. We shall be happy to receive other favors from your pen; or from the pens

of other clergymen who are in the receipt of the *Herald*.

THE BLESSED HOPE OF THE GOSPEL:

A Lecture

Addressed to the Tabernacle Baptist Church, Detroit, September 26th, 1851.

BY JAMES INGLIS.

On the evening of the five past Lord’s days, I have directed your attention somewhat in detail to the light of prophecy on the future course of temporal affairs, and the glory that shall follow when the world and the lusts thereof shall have passed away, and the Lord shall have put all enemies under his feet. I must not conceal from you that the views thus presented, have an important bearing upon our understanding of the whole body of revealed truth. From the first promise of a deliverance to man, down to the closing invocation, “Even so come, LORD JESUS,” there is scarcely a doctrine, promise, or hope in the Bible which they do not affect. They give color to our whole conception of the great work of Redemption, and exhibit in new aspects all the history of the past—the relations of the present, and anticipations of the future. To my own mind I am free to confess, they have made the Bible a book not only of new interest, but of new meaning—they throw a new glory around the Redeemer, and new attractions around salvation. They resolve the maze and mystery of present affairs—throw the things that are seen and temporal into the shade, and bring out into prominence and distinctness the things that are unseen and eternal.

Views so wide and important in their bearings are not to be treated lightly; and however desirous I may be of seeing them prevail, I would not have you adopt them without a patient and candid investigation. “Search the Scriptures and see if these things be so.” To aid your inquiries and contemplations, I purpose now to lay before you a summary and connected view of the matter extended over these five discourses. But instead of following their order and making an epitome of each, I shall attempt to gather up the truth contained in them, and arrange it under these two heads:—I. A view of the great purpose of salvation which shall be consummated in the everlasting kingdom of Immanuel. II. A view of our historical progress towards the accomplishment of the predicted course of events.

1. THE GREAT PLAN AND PURPOSE OF SALVATION.

In order to a clear conception of this let me show you—

1. Man in his original condition.

This world, the product of infinite wisdom, power, and goodness, was through successive stages of advancement prepared for the reception of man.—When the Creator at last came to that work for which all the rest was preliminary, his expressed purpose was to make man, (1,) as to character, in the image and likeness of God; and (2,) as to rank and condition a king, having dominion over all other creatures; to make him, in short, a visible representative of the Maker, and monarch of all. If I should dwell upon the dignity and happiness of the king—man—or upon the peace and prosperity of his Eden home, and seat of empire, I should probably draw chiefly upon imagination for the picture. The particulars recorded are very few, though they are very marked. As to the dignity and happiness of man, it is enough to be informed, that he was made in the image of God—invested with the dominion of the earth—blessed by God—and that God condescended to meet with him as a father and a friend. As to the beauty and felicity of his abode, it is described as a garden planted by God, enriched by every tree that was pleasant to the sight, or good for food, and at once beautified and refreshed by the father of rivers. For the whole—man and his empire—it is enough to be assured, that God surveyed everything that he had made, and behold it was very good.

2. I must shew you the condition into which man’s transgression brought himself and his heritage.

We do not know, and it is vain to inquire, how long the Eden empire flourished. We know, alas! that ADAM by transgression fell, and now notice the effects of the fall.

(1.) Upon himself. He was condemned, and lay under the sentence of a broken law; he lost the favor of God, which is life; he lost the image of God, for likeness to Him ceased the instant sin entered. The sceptre was taken from his hand, and he became a slave where he had been a king. “In the sweat of thy face shalt thou eat bread, till thou return unto the ground.” Formerly blessed of God, he was now cursed; formerly the friend of God, he now feared him as an enemy.

(2.) Upon the world. The kingdom shared the degradation of its sovereign. The creature was brought into the bondage of corruption by reason of man. God said to ADAM: “Cursed is the ground for thy sake.” Inferior animals shared the misery of their fallen lord; and being deprived of a head, they fell into anarchy and mutual enmity. So that the whole creation groaneth and travaileth together in pain.

I do not now discuss the heinousness of man’s guilt,

and the justice of God in his overthrow: I would only remark, that sin has continued to be the characteristic of man, and misery his proper heritage. "There is none righteous, no, not one;" and all "are by nature children of wrath." I proceed to show you—

3. *That Divine mercy interposed for the rescue and restoration of the world from this sin and misery.*

The agent of this gracious interposition was the only begotten and well beloved Son, whom God in great love gave to the world. In this interposition there was to be a new display of the Divine perfection. God's love to his holy children had been always known, but now was to be seen his grace—favor to the unworthy—His glory in greatness had been always known, but now was to be revealed His glory in condescension. The Word who was with the Father, and by whom He made the world, was now to undertake the greater achievement of restoring a ruined world. As to the extent to which God's love would go in bringing salvation, it might beforehand have been judged, from the greatness of the love wherewith he hath loved us, and from the identification of His Son's glory with our condition, that He would not stop short, at least, of man's original dignity and blessedness. Accordingly we find that (1) as to *man himself*, it was purposed that he should become a son, and consequently an heir of God. Sin was to be put away by sacrifice, so that there should be no condemnation to them that are in Christ Jesus. The lost image was to be restored—He designed that we should be conformed to the image of the Son, who is the likeness of the Father's glory, the express image of His person. The place and distinction of sons of God were all to be given back: man was to be a king again, clothed with the robes of righteousness, and crowned with immortality. (2) *As to the world*—The kingdom prepared for man from the foundation of the world, was to be redeemed and restored. As the believer was to become a new creature, so the world was to become—new heavens and a new earth. The god of this world was to be overthrown—the work of the devil destroyed—every trace of the curse obliterated, and "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, was to be given to the saints of the Most High."

Such was the scheme that was gradually unfolded to the eye of faith in successive revelations, until the fullness of time for its execution.—Then God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law. Having put away sin by the sacrifice of Himself, he was made perfect by suffering, and was exalted a Prince and a Saviour, to give repentance and the remission of sins. All power is given to him in heaven and in earth—all things are given into his hand, that he may work out the final victory. This is the administration under which we now sit—the rule of Christ—and his intercession at the right hand of God, where he is bending all things towards the grand and final act of salvation.

His work is twofold in its nature: it is a *moral, or spiritual work*, which he is carrying on by his Word and Spirit, in the conversion and sanctification of a peculiar people to himself; and it is a *physical, or natural work* which he is carrying on in his providence in the affairs of time, and which he will complete by his presence and power in raising his people from the dead,—changing their vile bodies into the likeness of his own glorious body,—in the destruction of his enemies and of all evil,—and the restoration of this earth to more than Eden beauty and blessedness, as the seat of the kingdom, which he shall share with his saints.

The consummation is delayed in pity and forbearance to a guilty world, that the ransomed may be gathered out of the nations. And while the preparation is in progress, he has retired from view. The time of delay is limited in mercy to his church, still crying, "How long, O Lord, how long?" And when its limits are reached, then unto them that look for him shall he appear the second time without sin unto salvation. You will now understand why the second coming of Christ is so much dwelt upon in Scripture, and why it has ever been the grand object of the church's looking and longing. Well may it become the significant description of believers, that they wait for the coming of the Son of God from heaven,—that they love his appearing,—that they look for and hasten to the coming of the Lord. Till then, suffering and oppressed, they are pilgrims and strangers in a wilderness; not, indeed, altogether sad, for they rejoice in hope, and that hope fixes upon the glorious appearing of the great God and our Saviour Jesus Christ.

The manner and circumstances of that advent are described with a sublimity which contrasts most forcibly with the humility of his first appearing. It shall be sudden—startling—splendid—and every eye shall see him. How different from the record: "She brought forth her first-born, and wrapt him in swaddling bands, and laid him in a manger." At the shout of his approach, those who sleep in Jesus shall awake, clothed with immortality. Those who are alive in Christ, shall be changed to incorruption, and together, forming one company, they shall meet the Lord in the air. They shall accompany him as he descends in flaming fire, taking vengeance on them that know not God and obey not the gospel. Then the heritage of the saints being ransomed from the power of the enemy, they shall enter with him into his everlasting kingdom, and reign with him on the earth.

Our intimated design was to present a view of the plan of salvation; but this includes the destruction of all enemies,—and we must remember the terrors of the Lord as well as his wondrous grace. The salvation of his people, I have said, includes the destruction of all enemies, and it is as necessary to the vindication of his great name that those who reject him should be overthrown, as that they who receive him should be exalted. It is written that the unbelieving are condemned already, and the wrath of God abideth on them. Accordingly, at the coming of the Lord they shall be cut off with a terrible desolation, and then at the close of the introductory period of blessedness, there shall be a resurrection unto condemnation, when all who are in their graves shall come forth, the dead, small and great, shall

stand before God, and the secrets of all hearts shall be revealed. The righteous shall be finally and formally acknowledged, and all whose names are not found written in the Lamb's book of life shall be cast into the lake of fire. The future, so full of joy to believers, is full of terror and dismay to all who are out of Christ. Gospel hearer, remember, amid the privileges of to-day, that your acceptance or rejection of the gospel offer, makes all the difference of the joy and the terror of that day. "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned."

II. OUR HISTORICAL PROGRESS TOWARD THE ACCOMPLISHMENT OF THE PREDICTED COURSE OF EVENTS.

The natural effect of a long delay in the fulfilment of a promise, is to diminish the confidence and lowness of our expectations. Especially must this be the case with reference to the coming glory, to which the whole bent of things seen and temporal is opposed, and which present sufferings seem directly to contradict. As an antidote to these untoward influences, He who sees the end from the beginning has traced out the general course of human affairs in the book of prophecy, and has thus furnished to the believer a constantly accumulating proof of the security of the great hope set before us. The remedy is admirably adapted to meet the evil. For if on the one hand every hour's delay tends to diminish our confidence, every hour as it passes contributes to the amount of prophecy fulfilled, and so tends both to confirm and quicken our hope. If we take a guide through a strange country, every mile traversed in safety,—every way-mark passed,—every maze safely threaded, and every difficulty surmounted, increases our sense of security as to what remains.

But besides the advantage of this accumulating support of faith from the history of the past, the prophetic outline of events quickens our hope, animates our desire, and arouses our watchfulness, by showing us certainly that the day of our redemption draws nigh. "You have a sure word of prophecy, to which you do well to take heed, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." That light will enable you to see the lines of God's purpose running through the seeming perplexity of ordinary affairs. If you were immured in a dungeon, it should quicken your hope of a coming deliverer when you saw his approaching shadow thrown forward across your prison door. This light throws the shadow of a coming Saviour across the vale of tears.

We can take but a general outline view of the course of time events at present; but we may show you enough to admonish you to watch lest *that day* overtake you as a thief, and to encourage you to lift up your heads and rejoice, for the day of your redemption draweth nigh. And,

1. I lay before you an outline of the whole course of temporal dominion in its great embodiment.

This was revealed to Nebuchadnezzar and to Daniel in visions, which Mede styles "the sacred calendar and great almanac of prophecy,"—a prophetic chronology of time measured by four principal kingdoms, from the beginning of the captivity of Israel until the mystery of God should be finished. The vision of Nebuchadnezzar was of a great and terrible human figure,—the head of fine gold, the breast and arms of silver, the belly and thighs of brass, his legs of iron, and his feet part of iron and part of clay. We have also an inspired interpretation of the vision, from which we learn, that there were thus represented the character and succession of four monarchies, which we can easily and certainly trace in history. The first existed at the time the vision was given—the Babylonian, distinguished by the pomp and splendor of its power. "Thou," said Daniel to Nebuchadnezzar, "thou art this head of gold." After this was the empire of the Medes and Persians, inferior in extent, and of diminished splendor, symbolized by the breast and arms of silver. Two hundred years after the rise of this second empire, Alexander the Great, advancing from conquest to conquest, established over its ruins the Macedonian empire, symbolized by the belly and thighs of brass. On the subversion of the Macedonian arose the fierce, all-conquering and unspared Roman—the iron legs of the image, as iron breaking in pieces and subduing all things. "Four times," says a secular writer, "have the distributive forces of nations gathered themselves under the strong compression of the sword into mighty aggregates, denominated the four universal empires, or monarchies." What was matter of prediction to Nebuchadnezzar, is matter of history to us. Thus far the dream has proved certain, and the interpretation thereof sure.

The same general outline of the history of earthly sovereignty, was presented to Daniel in a vision of four beasts. Babylon, still the noblest, is represented by a lion, the king of beasts, with the wings of an eagle, the noblest of birds. Persia, bloodthirsty and cruel, by a bear devouring much flesh. Macedonia, by a winged leopard, apt symbol of the swift, fitful, and impetuous reign of Alexander;—its four heads representing the division of the empire among his four generals at his death. The iron kingdom of Rome finds no fitting symbol among existing animals, but its stern and destructive ravages are aptly portrayed by a dreadful monster, with iron teeth and claws of brass. In both visions we have a graphic portraiture of the four great monarchies of which history informs us. They have arisen as foretold, but no worldly wisdom could inform us of what we are assured—that never again shall earthly power embody itself in a universal empire.

The fulfilment of the past must inspire the most incredulous with confidence in the assurance that no fifth monarchy shall arise in this temporal state.

But the prophecy does not leave us here. On the contrary, as the progress of events recedes from the date of the prediction, its descriptions become more minute and graphic. Just when it is most needed, its light shines the brightest. Under the guidance of that light, we come to trace the lines of providence in these last days in which our own lot is cast. In the first vision, the feet and toes of the image are part of iron and part of clay. In the second vision, the fourth and last beast is seen with ten horns. By these, we gather from the interpretation, are represented the weakening and partition of the Roman

empire, and the character of its fragments, partly weak and partly strong,—an apt description of the kingdoms of Europe. The number of parts, represented by the number of the toes in the one image, and the horns of the other, is ten; and they are thus enumerated in history: the Vandals, Suevi, Visigoths, Alans, Burgundians, Franks, Saxons, Ostrogoths, Lombards, and Heruli. All this is matter of history, and we live in these last days of impaired and divided sovereignty. But again we arrive at an intimation of which worldly wisdom is ignorant, but to which the fulfilments of the past give complete assurance. The next great event is the stroke of doom, which, according to the first vision, shall crush to powder the pride and hope of mortality. According to the second vision, in the days of these ten kings shall the God of heaven set up a kingdom, which shall never be destroyed.

But we draw the lines still closer, and bring the matter yet more precisely and pointedly home to ourselves. Among the ten horns in the second vision, there arises a little horn, before which three horns fall; and this most marked and peculiar symbol gives character to the concluding period indicated by the reign of the ten horns. Now, "the power around which the history of Europe for twelve centuries arranges itself," says Gibbon, "is the Papacy," which, in every particular, answers to that remarkable symbol. Like the little horn, it arises obscure and unnoticed among the ten kingdoms. Three of them—the exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome—fall before it, and are united under the triple crown of St. Peter. It is diverse in its character from other kingdoms, comprising the regal and sacerdotal power. Its episcopal claims are represented by the eyes of the horn; the mouth speaking great things aptly symbolize the lofty pretensions and proud claims of the Pope; his look more stout than his fellows—his claimed supremacy among the kings of the earth, maintained by the gross indignities offered to some of the most powerful among them. It is predicted that he shall speak great things against the Most High, and this mongrel priest-king is styled, and is pleased to be styled, "Our Lord God the Pope," "another God upon earth." He shall wear out the saints of the Most High—and according to Dr. Dowling, "From the birth of Popery in 606, it is estimated that fifty millions of the human race have been slaughtered by Popish persecutors, an average of more than forty thousand religious murders for every year of its existence." He has thought to change times and laws in the appointment of feast days and fast days,—in instituting and perverting ordinances, and in reversing at pleasure the laws both of God and man. Thus in the history of its rise and progress, and its peculiar characteristics, the Papacy most exactly answers to the vision and its interpretation. Now, since this power is described as continuing its destructive and anti-Christian rule until the judgment shall sit, we can urge upon you confidently, that it is the last time. That wicked one has long been revealed—the son of perdition—whom the Lord shall destroy with the brightness of his coming.

But we can be more precise and pointed still. The period of this last destructive reign is given: "They (the saints) shall be given into his hand until a time, times, and the dividing of time." This period, as we learn from Rev. 12th, is three years and a half, which, taking the prophetic rule of a day for a year, is 1260 years. If we could fix with precision the date at which this period commences, we could speak positively of the time when his dominion shall be taken away. If, for example, we were to take Dr. Dowling's date of the birth of the Papacy, it would bring us down to 1866. But in this general view I am not called upon to discuss the date. It is enough for me to say, that settle it as you please, if this be the duration of its persecuting power, then, from the length of time it has already cursed the earth, it must be approaching the close of its blasphemous career. But a brief space, and "the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end."

I shall not now enter particularly upon the consideration of the state of things which, according to both visions, succeeds the destruction of earthly and anti-Christian power. You have but to read it in order to perceive that it is nothing else than the consummation of the glorious hope of the Christian, that perfect salvation of which we spoke under the first head. And does it not become a felt and pressing certainty to you that the hour of triumph approaches? Lift up your heads and rejoice, for the day of your redemption draweth nigh.

2. *I have briefly to inquire, whether the signs of our own times correspond with the prophetic marks of the last days.*

There is here a wide and interesting field of inquiry, but we must limit ourselves to two or three general characteristics. (1.) Our Lord intimates, that previous to his second coming, this gospel of the kingdom shall be preached as a witness among all nations; and John saw in vision, previous to the halving of the world, an angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth. The sign is fulfilling before our eyes, in the unprecedented activity of missionary operations, and in the extensive preparations to circulate the Scriptures, and to translate them faithfully into all languages.

(2.) Daniel thus characterizes the last time:—"Many shall run to and fro, and knowledge shall be increased." The circumstances in which the increase occurs plainly intimate that this is not spiritual knowledge which grows in study, and contemplation, and prayer; but natural knowledge, which grows by observation.—And looking to our facilities of intercommunication, the stimulus given to research, the cultivation of the arts and sciences, and the multiplied agencies for the accumulation and circulation of intelligence, could a more graphic description of our own day be invented than that of the prophecy?

(3.) Another characteristic of the last time is the feebleness of faith, and the decay of spiritual affections. Our times are spoken of as "a poor mechanical age, with expediency for its pole-star, reason for its divinity, knowledge for its heaven, and faith has waxed cold and faint."

(4.) In his second epistle to Timothy, (3:1-5),

Paul describes the last days as perilous times, distinguished for selfishness, treachery, and misrule. And amid all boasted improvements, and sounding charities—when we look beneath the surface, there are many more proofs of such a state than signs of our approach to the millennium of peace, freedom, and fraternity, which a vain philosophy and a sentimental Christianity are promising to mankind. Go through the civilized world with that passage in your hand, and you have a picture from life, dismal and revolting though it be.

(5.) In the last times scoffers shall come.—And are they not here already? Go into our schools of philosophy—and they are there; to our legislative assemblies,—to our scientific associations,—to our world's fairs,—to our peace congresses,—our philanthropical societies,—our semi-infidel, semi-superstitious communities;—finally, to our fashionable and popular churches everywhere, and you will find them demanding in every variety of tone, "Where is the promise of his coming?" I say nothing of the pitiable infirmity of the Man of Sin,—of the Ottoman empire tottering to decay,—of the shaking of earthly thrones, and the disquiet of the nations of the earth—all so ominous of a hastening and unparalleled crisis;—but say, looking as calmly as you may, first at the sure word of prophecy, and then at our own position, how far distant may we place the time of trouble, such as there never was since there was a nation?

We have thus pointed to the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. And we point you not away far off into the dim and distant future;—it is at hand. I beseech you dwell much on its attractions, that you may find there an antidote to prevailing worldliness and indifference. Set your affections on the things that are above, where Jesus is ready to burst from his enshrinement in glory. Dwell much on its nearness, that you may find the antidote to prevailing languor, sloth, and fretfulness. And O! you who are Christless, let me warn you: the voice of pleading pity will soon be silenced amid the woes that are shortly coming on the world. The prelude of awful devastation,—the harbinger of that great and terrible day to which none is like,—when the Lord of whom you now make light will ease him of his adversaries.

Bro. D. CAMPBELL and L. B. PAYSON write from Kingston (C. W.), Sept. 23d, 1851:

DEAR BRO. HINES:—We take this opportunity to inform you and the Advent friends, of the result of the meetings lately advertised in the "Herald," under the labors of Bro. D. I. Robinson and ourselves, commencing in Southwold, C. W., and continuing as far down as Kingston. Here let us say to the praise of God's grace, that through it we esteem Bro. Robinson as one of the best and most useful laborers in the Advent cause that we have ever been acquainted with, and he has left us with ties of friendship which will, we trust, endure as long as time lasts, and be perfected in the kingdom for which we are laboring to enter. He labored five weeks, travelling over a distance of about 330 miles, and held four general meetings, besides laboring on our journeys between the several meetings, and preaching some sixty-two times. Not one of his discourses has been fruitless: saints have been quickened, backsliders reclaimed, sinners awakened and converted, and a number baptized. A vast amount of prejudice has been removed, and a field opened for future usefulness, in consistently proclaiming the blessed hope, as based on the word of God. The harvest is plenteous, but the laborers are few. Let us gird ourselves anew to the work, and faithfully proclaim the last solemn warning to the world—"The hour of his judgment is come!" and pray that the Lord will send forth more laborers into the harvest.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in Portsmouth, N. H., Sept. 24, LUCRETIA ANN EDMANDS, youngest child of Bro. and Sister Samuel Edmands, aged one year and eleven months.

In Newington, N. H., Sept. 25th, JOHN DE WITT ROCHEMONT, youngest son of Bro. and Sister George de Rochement, aged one year and four months.

The parents of these children mourn not as those who have no hope, knowing that their work shall be rewarded, and their children shall come again from the land of the enemy.

E. CROWELL.

DIED, in Waltham, Mass., Sept. 22d, my beloved sister, ANN MARIA WYMAN, aged 22 years. She died of cancer, having been confined to her bed only three weeks. She fell asleep in Jesus, knowing that she was his, and that in the resurrection morn she should rise with all God's faithful ones, clothed with immortality and eternal life. Her mind was calm during her sickness, and not a murmur escaped her lips. The funeral services were performed on the 24th, in the Methodist church, the Episcopals and Methodist ministers both taking part. They were very kind, and visited her often during her sickness. It is hard to part from those we love, but we lay her away trusting in God, and sorrowing not as those who have no hope: for we expect soon to join her in that land where friends will meet to part no more. We desire the prayers of God's children, that this trial may be sanctified to our spiritual good.

H. B. WYMAN.

DIED, in Nashville, N. H., Sept. 23d, in the 53d year of his age, Bro. JONATHAN HAZELTON. He was born in Hebron, N. H. In early life he became a disciple of Jesus Christ, and united with the M. E.

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church, and became one of their most worthy and successful preachers. For seventeen years he labored in the Conference as a travelling preacher. In 1841 he became interested in the Advent doctrine, and embraced the truth with all his heart. He soon felt like Wesley, that the world was his parish, and he must go forth without bonds, and give the warning to a lost world. For ten years he has been in the field, and a short time before his death he remarked to me, that sometimes his little bark had almost stranded amid the surf of this tempestuous coast. Said he, "The night has been long and dark, but day will soon dawn." If in any degree he seemed to favor disunion, it was when deceived by others. His death was one of the most triumphant—he fell with his armor on. "My dear companion," said he as she stood weeping over him, "do not weep for me,—Jesus is with me. O, glory! glory! glory!" He sleeps, and neglect cannot affect him now. In his last moments he turned and said, "Tell the congregation I die in the firm faith that the Saviour will soon come." His companion, though lonely, sorrows not without hope, and can say—

O how blest are the dead
Who have died in the Lord,
For they rest from their labors,
And wait their reward.

Neglect and foul slander
Can reach them no more;
They rest from their sorrows—
Their troubles are o'er.

The cold winds may moan
Round their grass covered bed,
Yet they hear not its sound,
For they sleep with the dead.

But soon the loud trump
Will sound through the air,
Awakening the captives,
The promise to share.

I. ADRIAN.

Sister JULIA P. PEASE, daughter of Bro. Abiel Pease, of Warehouse Point, departed this life Sept. 27th, 1851, aged 24 years. Julia was a devoted Christian, and a great sufferer, having been afflicted by disease for the last eight years. Prior to her illness she was converted, and became a new creature. Her conversion was marked, and her after life exhibited the fact, that it was a true and real change of heart. She was converted under the preaching of L. C. Collins, who was at the time preaching the Advent faith. She embraced the faith, and rejoiced in the hope until the day of her death. During her protracted illness she was not heard to complain; and yet she remarked at times, that she could not see why she was called to suffer so much. For the last four years of her life she was entirely helpless, and suffered at times the most excruciating pains. Her joints were nearly all enlarged, and most of them drawn much out of shape, rendering her an object of pity to all acquainted with her. Notwithstanding all this suffering, so great was the grace afforded her at times, that she would forget her pains. As she drew near her end, she seemed to be conscious of the fact, talked calmly of the event, and made every preparation for it. About six weeks before her death, she enjoyed a greater manifestation of the divine Spirit than ever before, and discharged faithfully her duty to all her friends and associates, and would frequently say, "I have done all my duty—there is nothing more for me to do." She called in her associates before her death, and made them promise to meet her in heaven. The night before she died, she conversed more freely on her departure, and said to her parents, "I shall not lie in the grave but a little while;" that she should be in the kingdom of God, and, says she, "You will meet me there." As they were taking her to the bed, she began a rapturous shout, "Glory! glory! glory! I shall be there! You must let me shout—I can't contain myself!" or words to this effect. As she lay upon her bed, and others had retired as usual, the lamp being extinguished at her request, she spoke out all at once to her parents, who were lying near her, "The Holy Ghost has fallen upon me;" and afterwards, "How light is my room,—there are angels in my room!"—(the next day she described their appearance)—after this she said, "How dark." Supposing herself dying, she made her will, told her friends to do well by the colored girl that had attended her during her long illness, that they should give her and the children each a Bible, with their names marked on them, &c., and then said, "There is nothing more for me to do. I would be glad to see my absent brothers, but I talked with them when they were last at home." The next day and evening she remained in the same frame of mind, though more stupid and unconscious. Nature seemed to be exhausted, and at 11 o'clock she gave up the ghost. Thus sweetly did she go to rest, after a long protracted illness. Her pains are over,—death has done his work; but soon she will hear the voice of Him who is "the resurrection and the life," and come forth to the enjoyment of that new world, where "God shall wipe away all tears; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

O. R. FASSETT.

MISCELLANEOUS.

Revolting Inhumanity.

We find the following in the *Boonville (Mo.) Observer* of the 26th of August.

The following details of one of the most shocking barbarities committed in a community of civilized people, has seldom been equalled in the annals of crime. In Morgan County, not long ago, a citizen died, leaving a widow and two small children, the oldest a girl, about seven years of age. Not long after the death of her husband, the woman married again. Soon the girl died, and the boy was reported missing. The sudden and mysterious disappearance of the child, together with the fact that upon the death of the woman's first husband the property he

possessed was left to the two children, aroused suspicion in the neighborhood, when a search was made for the boy. He was found in the woods adjacent, with both legs broken and his mouth sewed up. Being still alive, however, he was properly cared for, when he reported that his mother and step-father had been the perpetrators of the deed, and, in addition, that his sister's skull had been broken by them, which caused her death. The boy's statement further tended to develop the fact, that the girl was known before her death to have had a bandage around her head; and upon the body being exhumed, it was found as the boy had stated, that the skull was fractured. The parents were arrested and imprisoned at Versailles.

A Common Error.

An incident in the life of the Jesuit Xavier, recalled by a speaker at a late British anniversary, is worth remembering:

"When the great emperor Agbad had, in his tolerance, invited men of all religions to come to him, the celebrated Xavier, a Jesuit, went to him to tell him what Christianity was. The emperor's mind was open for the reception of the truth from all quarters, and was really dissatisfied with Mohammedanism. Xavier, most Jesuit-like, reasoned in this manner: 'Here is a Mohammedan: he must be saturated with Mohammedan legends. If I tell him the plain truth, according to the simplicity of the Bible, he will repudiate the thing as nauseous on account of its simplicity; and therefore he went and manufactured a New Testament for him, filling it with all manner of legends out of the Persian records; and he represented this to the emperor as the New Testament. The Emperor read it, and with that simplicity of heart, and that honest sagacity which really belonged to him, returned it to the Jesuit, saying: 'If this be your Shaster—your sacred book, I have enough of such legends already, without coming to you for more.'"

The experience of the Jesuit is that of many others. In their anxiety to make Christianity appear to conform to the world, they encounter men like the emperor Agbad, who fancy if such is religion, they have it already. Or they make apparent converts, who in name only are Christians, and in fact, are as much as ever engrossed in the cares and follies of the world.

Episcopal Recorder.

Physiological Facts.

The following physiological facts were translated from a French scientific journal:—"The average height of man and woman, at birth, is generally nineteen inches. In each of the twelve years after birth, one twelfth is added to the stature each year. Between the ages of twelve and twenty, the growth of the body is slower; and it is still further diminished after this, up to twenty-five the period of a maximum growth. In old age the height of the body diminishes on an average of about three inches. The height of woman varies less than that of man in the different countries. The average weight of a male infant is about seven pounds; of a female infant six and a half pounds. The weight of an infant decreases for a few days after its birth, and it does not sensibly commence gaining until it is a week old. At the end of the first year, the child is three times as heavy as when it was born. At the age of seven years, it is twice as heavy as when a year old. The average weight of both sexes at twelve is nearly the same; after that period, females will be found to weigh less than males. The average weight of men is about 130 pounds, and of woman 112 pounds. In the case of individuals of both sexes, under four feet four inches, females are somewhat heavier than men, and vice versa. Men attain their maximum weight at about forty, and women at or near fifty. At sixty, both sexes usually commence losing weight, so that the average weight of old persons, men or women, is nearly the same as at nineteen.

Miss Martineau an Atheist.

This distinguished English lady travelled in this country some years since, and was received everywhere with marked respect and attention. She published two handsome volumes of travels after her return. She was then a zealous Unitarian, but since her return to England she has gone off into Atheism, and openly boasts of it in a new work which she has recently published, on the "Nature of Man." The editor of the Boston "Transcript" knew Miss Martineau intimately, and he says she was given over to egotism and self-conceit, never happy except when enlarging upon her own superiority. She is a woman of much mind but no heart. To establish this, the editor of the "Transcript" states the following fact, which he says is notorious in England:

"Miss Martineau was engaged to be married to a young clergyman of fine talents and high character. He was taken ill with a brain fever; and after long suffering was growing convalescent. She attended on him dutifully for a while; but before he had yet risen from his bed of sickness, she sent him a letter, which, in cold, Malthusian terms, such as a prospective Atheist only could employ, told him that she thought it better, from considerations of prudence, that their engagement should be broken. The invalid read the letter, gasped convulsively, fell back and died."

Movement of a Mountain.

We find the following in the editorial correspondence from Genoa of the *Newark Daily Advertiser*:

"I notice an account from Hungary of the actual movement of a mountain!—a feat which the Mohammedan prophet tried to accomplish in vain. The Hungaria 'Gazette' tells us that on the 13th ult. one of the very days on which Naples was shaken—the mountain 'Geleztas,' in the county of Clausenburg, Transylvania, moved toward the mountain 'Venyikes,'—both mountains being from 800 to 100 feet in height. The town of 'Monyorokez'k,' which was, before the movement, an hour's walk from the last named mountain, is now scarcely twenty paces distant from it—having been removed with the terrestrial movement—and is threatened momentarily with burial. This movement lasted from the afternoon of the 13th to the noon of the 15th. It occasioned incalculable losses; all the plains at the foot and around

the moved mountain, with their ungathered harvests, being ruined. In their place now appear rocks of great height, and the features of the landscape are entirely changed. No one of the old owners can recognize his fields. Waters have broken out in the whole vicinity which is converted into a rocky marsh. The population of the village, some four or five hundred, fled to their next neighbors. The account of the phenomena is given with all the appearance of truth, and I transfer it to you as it comes to us."

New York Weekly Times.

A very large Weekly Newspaper for the Country, edited by Henry J. Raymond. Price, \$2 a year; ten copies for \$15; twenty copies, \$20.

On Saturday, Sept. 27, the subscribers will issue the first number of a new Weekly Newspaper, in the city of New York, to be called *The New York Weekly Times*, to be printed upon a very large quarto sheet of eight pages and forty-eight columns, in close, clear type, and in the handsomest possible style.

The New York Weekly Times will be printed on Thursday of each week, and will present the News of the Day, in all departments and from all quarters; Correspondence from all parts of Europe, from California, Mexico, and South America, and from all sections of the United States, written expressly for The Times by intelligent gentlemen permanently enlisted in its support; full reports of Congressional and Legislative Proceedings; of Public Meetings, Political and Religious; transactions of Agricultural, Scientific, and Mechanical Associations; and generally of whatever may have interest or importance for any considerable portion of the community; Literary Reviews and Intelligence, prepared by competent persons, and giving a clear, impartial, and satisfactory view of the current literature of the day; Criticisms of Music, the Drama, Painting, and of whatever may be of interest or importance for any considerable portion of the community; Literary Reviews and Intelligence, prepared by competent persons, and giving a clear, impartial, and satisfactory view of the current literature of the day; 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THE ADVENT HERALD.

BOSTON, OCTOBER 11, 1851.

BOOKS FOR SALE AT THIS OFFICE,
NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore.

As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.)

Do do bound in gilt. 80 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cents. (6 ounces.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.)

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ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37½ cts. (8 oz.)

Do do gilt. 50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.)

Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION; Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, the Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-st. Church, Boston.—283 pp. Price (thin covers), 25 cents. (4 oz.)

Do do thick covers—37½ cts. (6 oz.)

ADVENT TRACTS (bound)—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.)

The first ten of the above series, viz, 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King" 10th, "Behold He cometh with clouds,"—stitched, 12cts. (2 oz.)

ADVENT TRACTS (bound)—Vol. II.—This contains—William Miller's "Apology and Defence," "First Principles of the Advent Faith; with Scripture Proofs," by L. D. Fleming. "The World to come! The present Earth to be Destroyed by Fire at the end of the Gospel Age?" "The Lord's coming a great practical doctrine," by the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary. "Glorification," by the same. "The Second Advent Introductory to the World's Jubilee: A Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn." "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33½ cts. (6 oz.)

The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS—No. 1—Do you go to the prayer-meeting?—50 cts. per hundred; No. 2—Grace and Glory.—\$1 per hundred. No. 3—Night, Day-break, and Clear Day.—\$1 50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

THE CHILDREN'S QUESTION BOOK, with familiar questions and answers, prepared for Little Children in Sabbath Schools, and designed to give them instruction about the Saviour, on his birth, his mission, life, and example—his sufferings, death, burial, resurrection, ascension, and second coming, &c.—Price, 10 cents; \$1 per dozen. (2 oz.)

THE BEREAN'S ASSISTANT—Part I.—"Questions on Bible Subjects."—This is designed for older scholars in Sabbath Schools. Price, 10 cents; \$1 per dozen. (3 oz.)

THE BEREAN'S ASSISTANT—Part II.—"Questions on the Book of Daniel; designed for Bible Students, in the Sabbath School, in the Bible Class, or at the Fireside."—Price, 10 cents; \$1 per dozen. (3 ounces.)

PURCHASED BOOKS.

The following books not being published at this office, it is expected that those ordering them will send the money with their order.

CRUDEN'S CONCORDANCE.—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1 50 bound in sheep; \$1 25 in boards. (In boards, 30 oz.)

IN EXPOSITION OF THE APOCALYPSE.—By David N. Lord. This work, although containing some things that we dissent from, is the best work on the Apocalypse with which we are acquainted.—Price, \$2. Weight too much for the mail, with the cover.

A TREATISE ON PRAYER; designed to assist in the devout discharge of that duty. By Rev. E. Bickersteth.—Price, 50 cents. (8 oz.)

THE STORY OF GRACE.—By the Rev. Horatius Bonar.—Price, 30 cents. (7 oz.)

MY SAVIOUR: or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ.—Price, 50 cts.; full gilt, 75 cts. (7 oz.)

THE NIGHT OF WEEPING; or Words for the Suffering Family of God.—By Rev. H. Bonar.—Price, 30 cts. (7 oz.)

THE MORNING OF JOY; being a Sequel to the Night of Weeping. By the same.—Price, 40 cts. (8 oz.)

THE SECOND ADVENT: NOT A PAST EVENT—A Review of Prof. Alpheus Crosby.—By F. G. Brown.—Price, 15 cts. single; \$10 per hundred. (3 oz.)

LETTERS ON THE PROPHETIC SCRIPTURES, by the Rev. Edward Whithrop, M. A., Rector of St. Paul's Church, Norwalk, Ohio, &c. Price, 37½ cts. (6 oz.)

THE AMERICAN VOCALIST.—For a full description of this work, see advertisement.—Price, 62½ cts. (22 oz.)

LATE HOURS, or Words and Acts of the Dying.—Price, 62½ cts. (10 ounces.)

THE MONITOR: containing ten dissertations, with copious extracts from the early Christian Fathers and the Reformers; showing the belief of the Church in those ages of her greatest purity. Published by E. Jones, No. 244 Gold-stret, Brooklyn, N. Y. Price, 35 cents. (9 oz.)

THE PNEUMATOLOGIST—Vol. I.—Published monthly, by J. Litch. This volume contains articles on "Prevision," Spiritual Manifestations, Nature of the Soul, State of the dead, Progress of Romanism, Final Doom of the Wicked, &c. &c. Price (paper cover), 15 cents (7 oz.); in boards, \$1 (10 oz.)

ANALYSIS OF GEOGRAPHY, by Sylvester Bliss, author of Outline Maps, Geography of New England, &c. This is a new and more scientific mode of teaching Geography, and has been adopted in the cities of Hartford, Ct., Worcester, Mass., and in other large towns, with much success. Price, 75 cts.; \$8 per dozen. (12 oz.)

FOR CHILDREN.

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts. (7 oz.)

JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituaries of children, in prose and verse, prepared and arranged by N. Hervey."—Price, 25 cts. (3 oz.)

ONE HUNDRED COTTAGE STORIES FOR GIRLS.—Embellished with eight engravings.—Price, 25 cents. (5 oz.)

Do do for Boys.—Price, 25 cts. (5 oz.)

NOTICE.

The Ministerial Association recently noticed in the *Advent*, will be held in Newburyport, Mass., Oct. 28th. All the Advent ministers of New England are requested to attend. Particulars hereafter.

Henry Plummer, J. Pearson, Jr. E. Crowell,
P. Hawkes, J. V. Himes, B. Morley,
P. B. Morgan, I. H. Shipman, L. Osler,
I. R. Gates.

Balloon Explosion.

A balloon exploded in the air at London on Monday, Sept. 8th; three persons were in it; one of them gives the following account of the affair in the London *Times*:

We ascended steadily, and proceeded with moderate speed toward the river in a southwesterly direction. Mr. Chambers, the person who was permitted by Mr. Bell to become the custodian *pro tem.* of the lives of three persons, was busy waving flags and cutting away some comical figures of paper attached to the car, and I was admiring the wonderful panorama beneath me, when I heard a report like that of a musket above my head, and immediately exclaimed that there was a rent in the balloon; an assertion denied by Mr. Chambers, who had got by this time among the netting, and ordered us to throw out ballast, notwithstanding which we descended with frightful velocity—the houses, churches, and fields beneath us, getting horribly nearer and nearer every second. Exclamations of "We're all right, we're all right!" half hoping, half despairing, broke from us, followed by an awful cry from one of us at least of "It's all up with us!" Then, Sir, we three men in the car stared death in the face for some 40 seconds, while Chambers (an old man, but as brave as a lion,) had cut the cords attaching the neck of the balloon to the hoop, the consequence of which was that the whole silk flew up to the top of the netting, and formed a parachute.

We were then steady for a moment—then oscillated (a proof of comparative safety)—then went down, down again, with frightful force. Certain death was now before us; but not one of us lost presence of mind, though I had not the slightest hope of escape; Mr. Chambers was entirely calm and collected. We cut away the grapnel, threw out more ballast, (bags and all on my part,) and descended with a concussion not nearly so severe as I expected in a market-gardener's field.

I fell on Mr. Gardiner, Mr. Chambers, Jr., on me, three bags of ballast on him, and the car over us all; while "the pilot, who had weathered the storm," was thrown with considerable violence from among the cordage around the hoop where he had been standing. So much for the accident itself. The cause, I think, lies in a nutshell; and I am loth to allude to it, since it argues a want of prudence on the part of the person who, by his presence of mind, saved our lives subsequently. When we ascended, the neck of the balloon was tied round with a silk handkerchief. On clearing the earth, the balloon ascended to a higher and much more rarified atmosphere; the atmospheric pressure became less: the gas expanded rapidly; and the balloon burst.

"From my Mother, Sir."

A few days since a case came up in the U. S. District Court in Philadelphia, in which a captain of a vessel was charged with some offence on shipboard by his crew. An incident occurred in the hearing of the case, which excited a deep feeling in court and in all present.

A small lad was called to the witness's stand. He had been a hand on board the barque at Pernambuco, and was present during the controversy between the captain and the crew. The shaggy appearance of his head, and the bronzed character of his face and neck, from the exposure of a southern sun, at first sight, would seem to indicate carelessness and neglect; but underneath that long and matted hair, the fire of intelligence gleamed from a pair of small and restless eyes, which could not be mistaken. The counsel for the captain, from the extreme youth of the lad, doubted whether he understood the obligation of an oath he was about to take, and with a view to test his knowledge, asked leave to interrogate him. This was granted, and the following colloquy took place;

COUNSEL—"My lad, do you understand the obligation of an oath?"

BOY—"Yes, sir, I do."

COUNSEL—"What is the obligation?"

BOY—"To speak the truth, and keep nothing hid."

COUNSEL—"Where did you learn this, my lad?"

BOY—"From my mother, sir," replied the lad, with a look of pride, which showed how much he esteemed the early moral principles implanted in his breast by her to whom was committed his physical and moral existence.

For a moment there was a deep silence in the court-room, and then, as eye met eye, and face gleamed to face with the recognition of a mother's love and moral principle which had made their fixed expression upon this boy, it seemed as if the spectators would forget the decorum due to the place, and give audible expression to their emotions. This lad was instantly admitted to testify.

Behold the mother's power. Often had evil influence and corrupt example assailed this boy. Time and care, and exposure to the battling elements had worn away the lineaments of the infant face, and bronzed his once fair exterior, but deeply nestled in his bosom still the lessons of a mother's love, which taught him to love and speak the truth.

To the Advent Brethren and Sisters scattered abroad:—I feel it a duty to present the case of our deeply afflicted Bro. John and Sister Craig, who have recently parted with one of their children. Since that time, Sister Craig has been confined to her bed, and now she is unable to render her family any help. Also two more of their children are taken sick with the slow fever. Bro. C. has had sickness in his family for over six weeks, which has reduced him to lack the comforts of life. His case is really distressing; but we here, being but few, are unable to do much for him. Will the brethren respond to this earnest call? Any assistance afforded to Bro. C. will be gratefully received. Address him at Clinton, Mass.

JOHN BURDITT.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of Christ at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second coming.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through Christ, at the Resurrection IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY:" "The second woe is past; and behold the third woe cometh quickly"—Rev 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

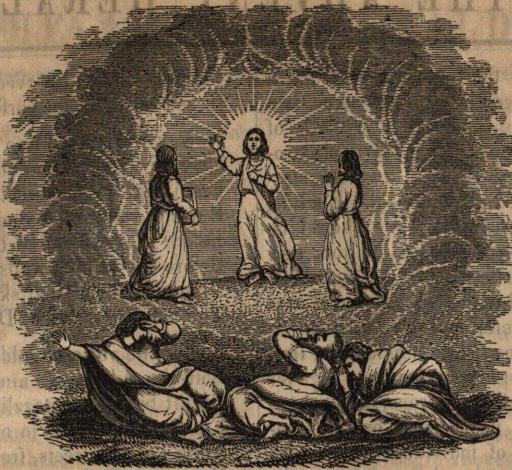
These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them to labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

Tent-meeting in Rochester.

In consequence of the lateness of the season, and the coldness of the weather, it has been thought best to hold our proposed meeting in a hall, as noticed below. The hall will accommodate as many, or more than the tent.

ADVENT LECTURES AT THE CORINTHIAN HALL.—A series of Lectures, illustrative of the views of Adventists, will be commenced at the Corinthian Hall, in this city, Sabbath, Oct. 12th, and be continued over Sunday, the 19th. Hours of service—On Sunday three services will be held at the usual hours, day and evening. During the week, service will commence each evening at 7 o'clock. No day lectures. Elders Edwin Burnham and F. H. Berick, able Advent lecturers from Massachusetts

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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PROPRIETOR AND EDITOR

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DIRGE TO CHARLIE.

Charlie, darling little Charlie,
Much beloved, but blighted early,
Blinding tears our grief are telling,
As we scan thy narrow dwelling.

Household echoes lately ringing
With the gladness of thy singing,
Now are silent, or awaken
To the wall of hearts forsaken.

While the budding woods were growing,
Daffodils and pansies blowing,
Song-birds to their haunts returning,
Thou hast gone and left us mourning.

Mourning for our vanish'd pleasure,
Mourning for our cherish'd treasure;
Words of consolation spurning,
Comfort finding but in mourning.

To thee, baby, hearts were clinging,
Now with wordless sorrow wringing,
He recalled thee home who gave thee;
Night was come, and death would have thee.

So we leave thee here in slumber,
Which no earthly pain can bumber,
Till the trump of God awake thee,
Home to Christ in bliss to take thee.

Knickerbocker.

The Pope, the Man of Sin,

AND

Rome, the Babylon of the Apocalypse.

Two Lectures, delivered on Tuesday, May 22d, and Thursday, May 24th, 1851, in Exeter Hall, London.

BY REV. J. CUMMING, D.D.

(Continued from our last.)

I have shewn you sin as it exists in the confessional; sin as it exists in these distinctions; and have pointed out the vast ingenuity displayed, (for which we pay), in teaching men how to steal, and yet not be guilty of theft—thus beating Protestant ministers hollow. Another fact that connects the Pope with the Man of Sin, is the nature of the privileges and indulgences granted. I have an admirable work by the Hon. Mr. Percy, who visited Rome, and who has published all the inscriptions on its churches; I have also read the much simpler work by Mr. Seymour, called "A Pilgrimage to Rome," in which these inscriptions are also given. I may mention for your edification, that the Pope is so fond of free-trade, that the first thing he did when he got Mr. Seymour's book, was to stick it in the "Index Prohibitorius," which makes it a mortal sin to read it, or open it. It is recorded that in the church of St. Pietro, in Carceri, there is this inscription: "St. Sylvester grants every day to those who visit this church, 1200 years of indulgence, and every day besides, remission of a third part of their sins." Thus, if you die with 1300 years of puratorial punishment due to you, you will only suffer 100 years; and if there are only a thousand due by you, you can transfer a couple of a hundred to some needy neighbor who may have longer to suffer. On the inner wall of the church of St. Sebastian there is a marble slab with the following inscription: "Whoso shall have entered this church shall obtain plenary remission of all his sins, through the merits of 174,000 holy martyrs, of forty-six high pontiffs and innumerable others." These I give merely as specimens of indulgences offered.

I have here another kind of indulgence connected with the Virgin Mary, of whom, let me say, as the Virgin Mother of Jesus, I would speak with all the reverence due to an eminent and highly favored Christian woman, and of whom it would be sinful and unscriptural to speak slightly or disparagingly; but the Virgin Mary of the Church of Rome is not the Virgin Mary of the New Testament at all. The story goes, then, that the Virgin Mary of the Church of Rome descended one day from heaven, and left her shoe on her return, which has been accurately copied from the original in the monastery of Loretto; it was afterwards printed, and I have here a lithographed copy of it framed and glazed. The inscription is as follows:

"Long live Mary, the most holy Virgin Mother of God. The just measure of the foot of the most blessed Mother of God, taken from her own shoe, which is preserved with the greatest devotion in a monastery of Spain. Pope John XXII. granted 300 years indulgence to any one who should kiss this measure three times, and say three Ave Marias; which was also confirmed by Pope Clement VIII., in the year of our redemption, 1603.

"This indulgence, having no prescribed number of years, can be acquired by any one who is devoted to the most holy Virgin Mary. It can also be applied to souls in purgatory.—And it is permitted, for the greater glory of the Queen of heaven, to take from this measure other similar measures, all of which have the same indulgence.—Mary, Mother of Grace, pray for us."

"Three hundred years indulgence for kissing this copy of the slipper of the Virgin Mary! There is just as much virtue in the indulgence as there is truth in the story: the one is an unscriptural delusion; the other is a piece of imposition.

I might go on to shew you the character of the Popes, but I will not do so. Many Protestants err in this way. To show that the Pope is the Man of Sin, they quote the life of such a Pope as John XII., or Borgia; and then the Roman Catholic quotes bad Protestant ministers. It is not, however, the personal, but the official, which we are to look at; it is the system, not the individual.

The Man of Sin is called "that wicked one;" but, unfortunately, our translation is not quite correct in the expression. The Greek word is *avrolos*, meaning a person without law. The Roman Emperor was said to be *legibus solutus*, on which Gibbon remarks: "The expression was supposed to exalt the Emperor above all human restraint, and to leave his conscience and reason as the only measure of his conduct." Now, who, in this country, is not the subject of the law—from the Queen upon her throne to the meanest of her subjects? We all move in the orbit of the law; but the Pope of Rome assumes to be above all law, dispensing, annulling, crossing, vitiating it, when, where, and how often he pleases. I have the Canon Law in my possession, which I have diligently read, to set up which, you will remember, Cardinal Wiseman avowedly came among us. From it I illustrate the Romish outlaw. The Canon Law says:

"No one shall judge the first seen, when it desires to administer justice; for neither by the Emperor, nor by all the clergy, nor by kings, nor by the people, can the judge be judged."—Innoc. Decret. Grat. sec. pars. caus. 9. quest. 3. can. 13. col. 522. Lips. 1839.

The Pope, by the same Canon Law, says:

"The deeds of subjects are judged by us, but we are judged by God."—Ibid. can. 15.

"The Roman Pontiff has all laws in the casket of his own bosom."—Sext. Decret. lib. 1. tit. 2. c. 1. col. 901. Lips. 1839.

"The Roman Pontiff, canonically instituted, can be judged by no human authority, unless he become a heretic."—Cerem. vol. 1. p. 160. Roma, 1751.

"An oath contrary to ecclesiastical utility is not binding."—Decret. Greg. 9. lib. 2. vol. 24. c. 4. col. 347. Lips. 1837.

"They are to be called perjuries rather than oaths, which are attempted contrary to the advantage of the church."—Ibid. c. 27. c. 358.

Notice how the Popes exercise this power. In the Irish catechisms—(all, at least, that I have seen,)—what is called by us the second commandment, and what the Church of Rome calls three-fourths of the first commandment, is left out entirely—"Thou shalt not make to thyself any likeness," &c. In an Italian catechism which I have in my possession, issued on the authority of Gregory XVI., the last Pope, the second commandment is left out, and the fourth commandment is—"Remember to keep holy the festivals." Such is evidence of the defiance of divine and human law by the *avrolos*, "the outlaw." The Pope has the power to decree that the Sabbath shall only be observed for two, or three, or four hours, if he pleases so to decide, says Ligouri. Let us see how he contradicts and repudiates God's law.

God says: "Marriage is honorable in all men;" the Pope of Rome says, in a bishop it is disgraceful. I find, however, that the Cardinal is trying—indeed I have seen his letter on the subject—to make arrangements to allow perverts from the Church of England to retain their wives. An interesting case is about to come before the House of Commons with respect to a gentleman, the Rev. Pierce Connelly, who was a clergyman of the Church of England, who married, and was ordained a priest as a married man, his wife not being at first compelled to go into a nunnery. His case is coming before the House by petition, and it will reveal a picture, the like of which you never saw before. I know it will be said, that as this is a law of discipline, and not an article of faith, it may be altered; and I believe in the course of a few months you will see, as a bait to those clergymen of the Church of England, who are on the brink of the precipice, and whose wives have the good sense to keep them back as long as they can, that they will be allowed to retain their wives, and not forced to send them to a convent. According to the present law, if a clergyman goes over to Romanism, and desires ordination, if married his wife must go to a nunnery; but if she resists, as I advise all wives in such cases to do, he cannot be made a priest at all.

Jesus says in the New Testament, "Drink ye all of it;" the Pope says none shall drink of it but the officiating priest. If a dozen priests were to kneel at a Roman Catholic altar, the officiating priest would not give the cup to one of them; he not only refuses it to the laity, but even to the other priests. Now when our Lord officiated, he gave the cup to the apostles, who the Church of Rome says were priests, and said: "Drink ye all of it." The Pope says, let only the officiating priest drink.

Jesus says, "Search the Scriptures." The Pope says that more harm than good will arise from the indiscriminate reading of them in the vulgar tongue. Many say that the Pope does not allow the people the Bible. That is a mistake; he does allow it to them, but with a license which must be obtained from the bishop or the inquisitor. I assert that no Roman Catholic bookseller has a right to sell a Bible, unless he has a license to do so from his bishop. They do allow the Bible, but not in the vulgar tongue. If you say to a priest, "You don't allow people the Bible," he will say, "We do;" but if you say, "You do not allow it in the vulgar tongue," he will then be silent. Yes; the Pope will allow English people, I presume, to have the Bible in French, Frenchmen to have it in German, Germans to have it in Dutch, Dutchmen to have it in Russian, Scotchmen in Irish, and Irishmen in English, if it is only in a tongue they do not understand—all without a license.

Then there is the beautiful expression in the Bible: "There is forgiveness with thee, that thou mayest be feared;" but the Pope assumes that forgiveness is with him. There is another beautiful text: "The blood of Jesus cleanseth from all sin." The Pope says: "No, it does not; purgatory must burn out what the pre-

cious blood has failed to cleanse the sinner from."

Another specimen of the lawlessness of the "anomos" is to be seen in the Canon Law; where it is said that the tribunals and courts of kings are subject to the power of the priests: "Tribunalia regum sacerdotali sunt potestati subjecta."—p. 18, p. 1, c. 6. Again, "Constitutiones principum ecclesiasticis legibus post ponendae sunt," (ut supra.) The "Archbishop of Westminster" believes that; and he believes that the Court of Queen's Bench is under him; and as soon as he has the power he will pull the string that will make the judges do his bidding. But, thank God! he has not that power; and, by God's grace, he never shall have it.

Let me give you another illustration. Our Government, in exercising what they believed to be a large liberality, instituted colleges in Ireland for educating the people without religion. Well; any light in Ireland is a blessing. Teach an Irishman chemistry; teach him science: and so far you do him good; because what Rome loves is darkness, and darkness it will and must have when it can. The Government resolved to institute Queen's Colleges for teaching the people without introducing any religion. A synod of Bishops met, with the "Lion of the tribe of Judah," as he calls himself,—commonly called John of Tuam,—and condemned these colleges. The decision of the Pope respecting them arrived only yesterday, practically saying: "Queen Victoria may set up these colleges; the House of Lords and the House of Commons may build them; but we command that no Roman Catholic whatever shall enter them, or have anything to do with them, and now they will be fit for workhouses." Thus is his power exercised in the heart of our country, defying the law of the realm, and the rescripts of the Sovereign herself. What does Dr. Wiseman say in his pastoral? "We govern, and continue to govern." We will set against that the reply of Queen Victoria: "We govern, and will continue to govern." And what does Dr. Wiseman say again? "By favor of the Apostolic See, Archbishop of Westminster." We answer: "By the grace of God,"—for it is still upon our coins, in spite of the Romanist who tried to expunge it—"Victoria, Queen of Great Britain and Ireland."

This lawless one, it is said, exalteth and poseth himself (*avrolos*), or lieth in wait, "exalteth himself above all that is called God, sitting in the temple of God, and shewing himself that he is God." "He exalteth himself above all that is called God." There are two explanations of that phrase: one is that it alludes to the consecrated host, which the Roman Catholic calls his God, and above which the Pope is enthroned; but my impression is that "gods" alludes to magistrates. For instance, we read in Exodus: "Thou shalt not revile the gods."—22:28 Again: "I have said, Ye are gods."—Psa. 82. "If he called them gods unto whom the word of God came."—John 10:35. "For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many), but to us there is but one God."—1 Cor. 8:35. I take it that the allusion here is to magistrates. What then is the fact? In the Ceremoniale Romanum I read:

"The Roman Pontiff does reverence to no human being, by rising, or bowing, or uncovering his head. When not in their pontificals Pontiffs may incline their heads a little to Cardinals and the greatest princes, when they are doing homage—not, however, officially, but out of a laudable humanity,"—Ceremon. vol. 2, p. 330. Roma, 1751.

Catalano, commenting on this, adds:

"This honor is also due to the Pontiff by emperors, kings, and the highest princes, who should bend the knee to him, kiss his feet, and perform the office of groom, or hold the reins of his horse."

"If the Pontiff, instead of riding on horseback, should be carried in a chair, four of the

greatest chiefs (though there should be amongst them an emperor, a king, or some great prince) should carry the chair a little on their shoulders in honor of Jesus Christ."—Ceremon. ut supra.

"A bishop ought not to be subject to princes but rule over them."

This last would be valuable information in Exeter, I should think. The Canon Law adds:

"The difference between Pontiffs and kings is as great as that between the sun and the moon."

As a striking specimen of the ludicrous folly sanctioned in the offices of Romanism, I may mention that in this work, the *Ceremoniale*, which I have with Catalano's notes, when a Pope is consecrated the Cardinals are to lead him by the hand, and make him recline gently on a long marble table. After he has reclined, they are to lift him up, and are to say, "Thus he takes the needy from the dunghill, and lifts him up to be numbered among princes!" What a thorough sham! Why look at the Cardinals themselves, and see how they are jeweled. Go to the Exhibition, and in the Belgic division you will see pictures of two Cardinals arrayed in most costly robes and decked with gems of every description, all having their significance. Again, the *Ceremoniale* states, When the Pope is carried on the shoulders of four kings, or rides upon his horse, he is to fill his hands with money. You say that we Scotchmen are close and cautious; if so, you would think the Pope a Scotchman, for he is to take care that there shall be no silver or gold in his hands. Mark the sham! He distributes the money, from which he has picked out and pocketed the gold and silver, to the people, as he is borne through the crowd, shouting as loud as he can, "Gold and silver have I none, but such as I have give I unto you." I have many other historical illustrations of this point, but they are too numerous to repeat. History shews that these Papal pretensions are no dead letter. You remember that Otho received his crown as a Papal grant. Charlemagne received his title of Emperor as a donative from the Pope. Adrian IV., on King Henry's petition (A. D. 1155) permitted him to go to Ireland, on condition of his giving the Roman See a quit rent of a penny for each house. On the discovery of America, Prince Henry of Portugal applied to the Pope to grant the Portuguese every country they might discover; and a bull was issued in which it was said that the Pope granted the request "because he shall reign from sea to sea, and from the rivers to the end of the earth." Louis II. and the Emperor Frederick Barbarossa held the bridle of Pope Nicholas. Henry IV. spent three days in a ditch, on a cold winter's night with bare feet, surrounded, I believe, with snow, until the Pope gave him absolution. Pope Celestine kicked the crown off the head of the Emperor Henry VI. Pope Pius IV. excommunicated Queen Elizabeth, and Pope Pius IX. would excommunicate Queen Victoria to-morrow if he could.—(To be continued.)

The Future Dynasty.

It is in this dynasty of the future that man's moral and intellectual faculties will receive their full development. The expectation of any very great advance in the present scene of things—great, at least, when measured by man's large capacity of conceiving of the good and fair—seems to be, like all human hope when restricted to time, an expectation doomed to disappointment. There are certain limits within which the race improves;—civilization is better than the want of it, and the taught superior to the untaught man. There is a change, too, effected in the moral nature, through that spirit which, by working belief in the heart, brings its aspirations into harmony with the realities of the unseen world, that, in at least its relation to the future state, cannot be estimated too highly. But conception can travel very far beyond even best effects in their merely secular bearing; nay, it is peculiarly its nature to show the men most truly the subjects of it, how miserably they fall short of the high standard of conduct and feeling which it erects, and to teach them, more emphatically than by words, that their degree of happiness must of necessity be as low as their moral attainments are humble. Further,—man, though he has been increasing in knowledge ever since his appearance on earth, has not been improving in faculty;—a shrewd fact, which they who expect most from the future of this world do well to consider. The ancient masters of mind were in no respect inferior in calibre to their predecessors. We have not yet shot ahead of the old Greeks in either the perception of the beautiful, or in the ability of producing it; there has been no improvement in the inventive faculty since the *Iliad* was written, some three thousand years ago; nor has taste become more exquisite, or the perception of the harmony of numbers more nice, since the age of the *Aenead*. Science is cumulative in its character; and so its votaries in modern times stand on a

higher pedestal than their predecessors. But though nature produced a Newton some two centuries ago, as she produced a Goliath of Gath at an earlier period, the modern philosophers, as a class, do not exceed in actual stature the worse informed ancients,—the Euclids, Archimedese, and Aristotle. We should be without excuse if, with the Bacon, Milton, and Shakespeare of these latter ages of the world full before us, we recurred to the obsolete belief that the human race is deteriorating; but then, on the other hand, we have certain evidence, that since genius first began unconsciously to register in its work its own bulk and proportions, there has been no increase in the mass or improvement in the quality of individual mind. As for the dream that there is to be some extraordinary elevation of the general platform of the race achieved by means of education, it is simply the hallucination of the age,—the world's present alchemical expedient for converting farthings into guineas, sheerly by dint of scouring. Not but that education is good; it exercises, and, in the ordinary mind, develops, faculty. But it will not anticipate the terminal dynasty. Yet further,—man's average capacity of happiness seems to be as limited and as incapable of increase as his average reach of intellect; it is a mediocre capacity at best; nor is it greater by a shade now, in these days of power-looms and portable manures, than in the times of the old patriarchs. So long, too, as the law of increase continues, man must be subject to the law of death, with its stern attendants, suffering and sorrow; for the two laws go necessarily together; and so long as death reigns, human creatures, in even the best of times, will continue to quit this scene of being without professing much satisfaction at what they have found either in it or themselves. It will no doubt be a less miserable world than it is now, when the good come, as there is reason to hope they one day shall, to be a majority; but it will be felt to be an inferior sort of world even then, and be even fuller than now of wishes and longings for a better. Let it improve as it may, it will be a scene of probation and trial till the end. And so Faith, undeceived by the mirage of the midway desert, whatever form or name, political or religious, the phantasmagoria may bear, must continue to look beyond its unsolid and tremulous glitter,—its bare rocks exaggerated by the vapor into air-drawn castles, and its stunted bushes magnified into godly trees,—and, fixing her gaze upon the re-creation yet future,—the terminal dynasty yet unbegun,—she must be content to enter upon her final rest—for she will not enter upon it earlier—"at return"

"Of Him, the Woman's Seed,
Last in the clouds, from heaven to be revealed
In glory of the Father, to dissolve
Satan with his perverted world, then raise
From the conflagrant mass, purged and refined,
New heavens, new earth, ages of endless date,
Founded in righteousness, and peace, and love,
To bring forth fruits,—Joy and eternal bliss."

Foot-Prints of the Creator.

The Beatific Vision.

BY MRS. BULMER.

The following beautiful poem is the production of the late Mrs. Agnes Bulmer, author of "Messiah's Kingdom," "Memoirs of Mrs. Mortimer," etc., and for many years a member of the Methodist society worshipping in Mr. Wesley's Chapel in the City Road, London.

"The nations of them that are saved shall walk in the light of it."—Rev. 21:24.

"Not the glitter and glory; not the diamond and topaz; no, it is God; he is all in all."

Richard Watson.

"Walk in that light!" O, who are they
Whose feet shall tread that shining way?
Whose sight, undazzled, shall behold
That pavement of transparent gold?
By angels welcomed, who, O! who
Shall pass those pearly portals through,
And brighten in the glorious blaze
Of that gemm'd city's sparkling rays?

There walk the saved; but not in light
Of suns in seven-fold lustre bright;
Nor peerless moonbeams' silent sheen,
Reposing, soft, on velvet green:
No! nor where the hallow'd radiance spreads
From golden lamps, o'er sainted heads;
Within the temple ceaseless found,
While walk the hours their silent round.

There walk the saved; yes! they who bore,
While traversing life's stormy shore,
Through tears of blood, the hallow'd cross;
Who, purged from earth's terrestrial dross,
Received the Saviour's form impress'd,
Whose signet, on each hallow'd breast
Enstamp'd the mystic name, unknown
To all but those around the throne.

Who, calm 'midst earth's tumultuous strife,
Drew from himself that inward life
Which spirits breathe, from sense apart,
While deep in each devoted heart,
The formless glory dwelt serene,
Of old, in cherub splendor seen,

Prelude of bliss reserved above,
In perfect light, for perfect love.

Now, all is heaven! no temple there
Unfolds its gates; no voice of prayer
From that bright multitude ascends;
But holy rapture, reverent, bends
Before the mediatorial throne;
Before the Lamb! whose beams alone
Irradiate that eternal sky;
The bursting blaze of Deity!

Soft is the voice of golden lutes!
Soft bloom heaven's ambrosial fruits;
Bright beams the dazzling lustre shed
From radiant gems in order spread,
From golden streets, from emerald floors,
From crystal floods, and pearly doors,
From rainbow tints, from angel's wings,
And all unuttered glorious things.

Yet, not that city's dazzling glow,
Nor limpid waters' crystal flow,
Nor dulcet harmony that springs
From golden lyres, nor angel's wings,
Though glistening with the intensest dyes,
Reflected from immortal skies,
Completes the palmy bliss of those
On whom heaven's pearly portals close.

No! 'tis, with unfilm'd eyes, to see
The once incarnate Deity,
Who still, in lamb-like meekness, bears,
Imprinted deep, those glorious scars,
Whence issued wide the crimson flow
In which their robes were wash'd below,
Which brought that crown, whose splendor
bright
Now spheres them in a world of light!

No! 'tis not all that heaven can show
Of great, or fair, unglimmed below;
Nor converse deep with spirits high
Who saw these vollied lightnings fly
Which seethed their bright compeers in bliss,
And hurl'd them down to hell's abyss,
Who mark'd creation rise sublime,
And hymn'd the early birth of time.

No! not with minds like these to blend,
And feel each angel form a friend;
But God, their fount, to know and see;
From all prevailing DEITY
To catch the nearer burst of light;
To gain the beatific sight;
Entranced in glory's peerless blaze,
Conform'd to Him, on Him to gaze.

Moral Reasons of the Deluge.

Supposing the deluge to have been instrumental in producing the great geologic changes referred to, their congruity with the teachings of inspiration is, in the most important particulars, sufficiently apparent. The earth, its vegetation, the inferior tribes of animals, and man, were created perfect in their natures, and in relation to their respective objects and destinations.—The earth was perfectly fitted to be the perpetual abode of man in his primeval state of holiness and happiness. Man was invested with dominion over all inferior creatures. The rites and services necessary to his social and religious well-being were instituted. Vegetables were appointed for his sustenance. Man apostatized, renounced his allegiance to the Creator, forfeited the gifts and immunities of his previous state, was judged and condemned. A change in his physical condition and destiny was denounced upon him, corresponding to the change in his moral character, relations, and prospects. The physical was the consequence, the legitimate and appropriate consequence, of the moral change.

His apostacy, considered in itself, and as involving his own race in its moral, and his own with the inferior races, in its physical consequences, was an event of incomparably more importance than any other event which ever affected this world. The earth, polluted by his sin, was doomed and smitten. The Creator said to Adam, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return into the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Man was no longer permitted to subsist on the fruits of paradise. He was driven forth from Eden, to till the ground from which he was taken.

Under this sentence for about sixteen centuries, the period of human life was prolonged to eight or nine hundred years; the sentence being but partially executed. The respite was abused. "All flesh corrupted his way." The wickedness of man was great in the earth; every imagination of the thoughts of his heart was only evil continually. The earth was corrupt. And the Lord said, I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air—the end of all flesh is come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth—I, even I, do bring a flood of waters upon

the earth, to destroy all flesh wherein is the breath of life, from under heaven: and every thing that is in the earth shall die.—And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heavens; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark."

This deluge continued during twelve months and ten days; a period far longer than was necessary to the destruction of animal and vegetable life, and long enough, it may be assumed, considering the object of it, and the agencies employed in effecting it, to produce all the geological changes which can be ascribed to it. It is noticeable that, vegetation having been destroyed, Noah continued in the ark nearly two months after the face of the ground was dry; within which time, a supply of vegetation for the animals in the ark might be produced.

The greatness of the catastrophe, considered in its physical as well as its moral relations, is indicated by what took place after its termination. The Lord said—"I will not again curse the ground any more for man's sake—neither will I again smite any more every thing living, as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." For man's security and sustenance, under his altered and novel circumstances, the fear of him was impressed on all the inferior creatures, and the flesh of animals was allowed to him for food. His offering of sacrifices was accepted, and some important moral precepts were enjoined upon him. And further to confirm his confidence in the future exemption of the earth from a similar visitation, and to commemorate the wonders of the recent scene, a covenant between the Creator and his creatures was announced, and a token of it, visible to all creatures, was established. "And God spake unto Noah and to his sons with him, saying: And I, behold, I establish my covenant with you, and with your seed after you, and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth."

The apostacy of man was, in its nature as a moral phenomenon, and in its moral and physical consequences and relations, the most comprehensive and disastrous event of which the earth has ever been the scene. It involved the character and destiny of the whole race. As an example of revolt, renunciation of allegiance, alienation and antagonism, against the Creator and moral ruler of the universe, it bore direct and manifest relations to the unfallen myriads of other worlds. It was the rebellion of a province of the moral empire. It was the act of a bodied race of creatures, visible by their physical organizations; and was visibly manifested by their external agency. Its nature, turpitude, and deserts, were therefore to be signified by external, physical, and visible inflictions; decay and death to man's physical nature, as a concomitant and counterpart to the spiritual death and doom of his immortal soul; and a visible confirmatory, and illustrative, physical change, in his terrestrial habitation and condition.—Hence the specification of physical evils in the sentence pronounced upon Adam, and the order in which they are recorded. *Cursed* is the earth—for thy sake—henceforth in sorrow shalt thou partake of its products. Thorns and thistles shall it bring forth to thee. In the sweat of thy face shalt thou eat bread till thou return to the dust. These terms denote vast and various physical changes; changes suitable to indicate the total change in man's moral character, relations, and destiny; changes proportioned in other respects to that stamped on his mortal prospects by the introduction of toil, sorrow, decay, and death. But the perfect rectitude of the Lawgiver and judge in these inflictions would not, we may suppose, have been so convincingly manifest to Adam and his successors, as to induce their full recognition and acknowledgment, had they been executed immediately, or before the desperate alienation, corruption, and wickedness of men, in their fallen state, had been manifested by a prolonged trial, attended by every advantage of outward and temporal circumstances. A respite was therefore permitted

ted. The days of Adam and those of his immediate descendants were protracted to about nine hundred years; the earth probably continuing to yield spontaneously its primeval fruits, till the lapse of 1600 years; when the world was so filled with corruption and violence as to forbid further delay, require an immediate and summary execution of the curse upon the earth, in connection with all but a total extinction of the race, and such changes in the surface, the climates, and the products of the globe, and such abridgment, toil, and sorrow of post-diluvian life as visibly and fully to comport with the terms of the primeval sentence, and to vindicate the righteousness and the necessity of it, to the view of the whole universe; and moreover to leave in the condition of its rocks and relics such tokens of the nature, occasion, and effects of the visitation, as should never be called in question, at least by any other than fallen creatures.

This, like other extraordinary dispensations affecting the whole race, or particular nations, or communities, was expressly declared to be the effect of immediate Divine interposition. It was a judicial visitation on the race for their apostacy and wickedness. "Behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh," &c. It was signalized by numerous outward and visible arrangements and instrumentalities, betokening the nature and greatness of the exigency, and adapted to convince all created intelligences of the presence and righteousness of its author. That there was great significance in the visibility, as well as in the magnitude of the physical changes, considered as the tokens or counterpart of the moral changes wrought by the apostacy, and rendered manifest by the universal corruption and violence which ensued; can admit of no rational doubt, whether considered with relation to intelligent spectators of the scene, fallen and unfallen, or with relation to all subsequent observation of the physical effects and monuments of those changes.

The scene which from the beginning has been passing upon this earth, is doubtless a spectacle to the universe of created intelligences. From the beginning the rights and prerogatives of the Creator, as a moral and providential ruler, have been questioned, denied, and arrogantly usurped by the fallen. Instead of rendering to Him the homage and obedience which He claims, they yield themselves to the rival system of idolatry, and visibly manifest the depravity of their hearts, by worshipping and serving creatures. On numerous occasions therefore, when their corruptions could no longer be permitted, he has come forth, and by local and visible interpositions and enduring effects and monuments of his righteous indignation has rebuked and confounded their impiety. Sometimes, as on occasion of the confusion of tongues and dispersion of mankind to all parts of the earth, and on that of the destruction of Sodom, and that of the destruction of the nations of Canaan, He "who was in the beginning, and by whom all things in heaven and earth were created," signalized his interposition by his visible presence, as if, in view of an observant universe, to attest and sanction by his personal appearance and inspection, the necessity and propriety of the visitations about to be effected by His power. Has it, since the audacious and idolatrous project of Nimrod and his confederates was defeated, been possible for any intelligent observer of the actual condition of the nations and tribes of mankind with their thousand variant and discordant languages, to doubt of the greatness and universality of the interposition which "scattered them abroad upon the face of all the earth," and confounded "the language of all the earth?" Or could such an observer possibly doubt of the reality, the far-reaching import, the sufficiency and moral necessity of the reason assigned for the visitation which has left its impress as it were upon the very nature and the social condition of every nation, tribe, family, and individual of the race down to the present hour? Would there have been anything extravagant in arguing from the local phenomena of the Dead Sea and the historical facts of its history, that it was, for the reason assigned, miraculously constituted, a perpetual memorial and witness of the righteous judgment of God; or the adequacy of the reason assigned for so total and remediless a destruction; even if the apostle Peter had not compared it to the dejection and doom of the angels who fell, and with the destruction of the earth by "bringing in the flood upon the world of the ungodly;" and then describing it as "a turning of the cities of Sodom and Gomorrah into ashes, condemning them with an overthrow and making them an example," a monitor, a warning, "unto those that should after live ungodly?" "Set forth," saith St. Jude, "for an example, suffering the vengeance of eternal fire."

Now if the nature and extent of the outward and visible results in these cases were only proportioned to the wickedness exhibited in these local and limited scenes of action, why should we hesitate to infer the vastness and universality of the physical changes at the deluge,

when for their original apostacy and their universal wickedness, the whole race, excepting Noah and his family, were with the inferior animals to be whelmed in utter and indiscriminate destruction?

In the Psalms, and other parts of Scripture, this visitation is alluded to as among the most wondrous interpositions of the Ruler of the universe. The covenant with Noah was of such significance as to be referred to by Isaiah in confirmation of the sacredness and stability of the eternal covenant between God and his redeemed people. "As I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee. For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."—Isa. 54th. The apostle Peter contrasts the destruction of the earth by the deluge, with its future transformation by fire, indicating the universality of the physical results. "The world that then was, being overflowed with water, perished. But the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Epoch of Creation.

The Efficacy of Prayer.

Mr. B. was a merchant in Baltimore, and did a very heavy business, especially in grain. One morning, as he was passing over the vessels that lay at the wharf with their various commodities for sale, he stepped upon the deck of one, at the stern of which he saw a negro man sitting, whose dejected countenance gave sure indication of distress; and he accosted him with—

"Hey! my man, what is the matter with you this morning?"

The negro lifted his eyes, and looking at Mr. B., replied—

"Ah, massa, I'se in great trouble."

"What about?"

"Kase I'se fotch up here to be sold."

"What for? What have you been doing? Have you been stealing? or did you run away? or what?"

"No, no, massa, none o' dat; it's bekase I didn't mind de audees."

"What kind of orders?"

"Well, massa stranger, I tell you. Mass Willum werry strick man, and werry nice man too, and eby body on de place got to mine him; and I break tew de rule; but I didn't tend to break de rule, doe; I forgot meself, an I got too high."

"It is for getting drunk, then, is it?"

"O no, sah, not dat nother."

"You are the strangest negro I have seen for a week. I can get no satisfaction from you. If you would not like to be pitched overboard, you had better tell me what you did."

"Please, massa, dont frowde poor flicted nigga in de wata."

"Then tell me what you are to be sold for."

"For prayin, sah."

"For prayin! that is a strange tale indeed. Will your master not permit you to pray?"

"O yes, sah, he let me pray easy; but I holers too loud."

"And why did you halloo so in your prayer?"

"Kase de Sperit comes on me, an I git happy fore I knows it, den; den I gone; can't trol meself den? den I knows nuthin bout massa's rule; den I holler if ole Sattin hisself come, wid all de rules of de quisition."

"And do you suppose your master will really sell you for that?"

"O yes; no help fer me now; all de men in de world couldn't help me now; kase when Mass Willum say one ting, he no do another."

"What is your name?"

"Moses, sah."

"What is your master's name?"

"Massa name Colonel Willum C——."

"Where does he live?"

"Down on de Easin Shoah."

"Is he a good master? Does he treat you well?"

"O yes; Mass Willum good; no better massa in de world."

"Stand up and let me look at you." And Moses stood up and presented a robust frame; and as Mr. B. stripped up his sleeve, his arm gave evidence of unusual muscular strength.

"Where is your master?"

"Yander he is, jis comin to de wharf."

As Mr. B. started for the shore, he heard Moses give a heavy sigh, followed by a deep groan. Moses was not at all pleased with the present phase of affairs. He was strongly impressed with the idea that B. was a trader and intended to buy him, and it was this that made him so unwilling to communicate to Mr. B. the desired information. Mr. B. reached the wharf just as Colonel C. did. He introduced himself, and said—

"I understand you wish to sell that negro man yonder on board the schooner."

Colonel C. replied that he did.

"What do you ask for him?"

"I expect to get seven hundred dollars."

"How old is he?"

"About thirty."

"Is he healthy?"

"Very; he never had any sickness in his life, except one or two spells of the ague."

"Is he hearty?"

"Yes, sir; he will eat as much as any man ought, and it will do him as much good."

"Is he a good hand?"

"Yes, sir, he is the best hand on my place. He is steady, honest, and industrious. He has been my foreman for the last ten years, and a more trusty negro I never knew."

"Why do you wish to sell him?"

"Because he disobeyed my orders. As I said, he is my foreman; and that he might be available at any moment I might want him, I built his quarter within a hundred yards of my own house; and I have never rung the bell at any time in the night or morning, that his horn did not answer in five minutes after. But two years ago he got religion, and commenced what he terms family prayer—that is, prayer in his quarter every night and morning; and when he began his prayer, it was impossible to tell when he would stop, especially if (as he termed it) he got happy. Then he would sing and pray and halloo for an hour or two together, that you might hear him a mile off. And he would pray for me and my wife and children, and all my brothers and sisters and their children, and our whole family connection to the third generation; and sometimes, when we would have visitors, Moses' prayers would interrupt the conversation and destroy the enjoyment of the whole company. The women would cry, and the children would cry, and it would set me almost frantic; and even after I had retired, it would sometimes be nearly daylight before I could go to sleep; for it appeared to me that I could hear Moses pray for three hours after he had finished. I bore it as long as I could, and then forbade his praying so loud any more. Moses promised obedience, but he soon transgressed; and my rule is never to whip, but whenever a negro proves incorrigible, I sell him. This keeps them in better subjection, and is less trouble than whipping. I pardoned Moses twice for disobedience in praying so loud, but the third time I knew I must sell him, or every negro on the farm would soon be perfectly regardless of all my orders."

"You spoke of Moses' quarter; I suppose from that he has a family."

"Yes, he has a woman and three children—or wife, I suppose he calls her now, for soon after he got religion, he asked me if they might be married, and I presume they were."

"What will you take for her and the children?"

"If you want them for your own use, I will take seven hundred dollars: but I shall not sell Moses nor them to go out of the State."

"I wish them all for my own use, and will give you the fourteen hundred dollars."

Mr. B. and Colonel C. then went to B.'s store, drew up the writings, and closed the sale, after which they returned to the vessel; and Mr. B. approaching the negro, who sat with his eyes fixed upon the deck, seemingly wrapt in meditation of the most awful forebodings, said—

"Well, Moses, I have bought you."

Moses made a very low bow, and every muscle of his face worked with emotion as he replied—

"Is you, massa? Where is I gwine, massa? Is I gwine to Georgy?"

"No," said Mr. B., "I am a merchant here in the city; yonder is my store. I want you to attend on the store; and have purchased your wife and children too, that you may not be separated."

"Bress God fer dat! And, Massa, kin I go to meetin sometimes?"

"Yes, Moses, you can go to church three times on Sabbath, and every night in the week;

and you can pray as often as you choose, and as long as you choose, and get as happy as you choose;

and every time you pray, whether it be at home or in church, I want you to pray for me,

my wife, and all my children, and single-handed,

too; for if you are a good man, your prayers

will do us no harm, and we need them very

much; and if you wish to, you may pray for

every body of the name of B. in the State of

Maryland. It will not injure them."

While Mr. B. was dealing out these privileges to Moses, the negro's eyes danced in their sockets, and his full heart laughed outright for gladness, exposing two rows of as even, clean ivories as any African can boast; and his heart's response was, "Bress God! bress God all de time, bress you too, massa! Moses neber tinks bout he gwine to have all dese commandations; dis make me tink bout Joseph in de Egypt."—And after Moses had poured a few blessings upon Colonel C., and bidding him a warm adieu, and requesting him to give his love and farewell to his mistress, the children and all the servants, he followed B. to the store, to enter upon the functions of his new office.

The return of the schooner brought to Moses his wife and children.

Early the next spring, as Mr. B. was one day standing at the store door, he saw a man leap upon the wharf from the deck of a vessel and walk hurriedly towards the store. He soon recognized him as Colonel C. They exchanged salutations, and, to the Colonel's inquiry after Moses, Mr. B. replied that he was up stairs measuring grain, and invited him to walk up and see him. Soon Mr. B.'s attention was arrested by a very confused noise above. He listened, and heard an unusual shuffling of feet, some one sobbing violently, and some one talking very hurriedly; and when he reflected upon Colonel C.'s singular movements and the peculiar expression of his countenance, he became alarmed, and determined to go up and see what was transpiring.

When he reached the head of the stairs, he was startled by seeing Moses in the middle of the floor, down upon one knee, with his arms around the Colonel's waist, and talking most rapidly, while the Colonel stood weeping audibly. So soon as the Colonel could sufficiently control his feelings, he told Mr. B. that he had never been able to free himself from the influence of Moses' prayers, and that during the past year he and his wife and all his children had been converted to God.

Moses responded: "Bress God, Massa C.,

doe I way up hea, I neber fergit you in my

prayers; I ollers put de ole massa side de new

one. Bress God! dis make Moses tink bout

Joseph in de Egypt agin."

The Colonel then stated to Mr. B. that his object in coming to Baltimore was to buy Moses and his family back again. But Mr. B. assured him that that was out of the question, for he could not part with him; and he intended to manumit Moses and his wife at forty, and his children at thirty-five years of age.

Moses was not far wrong in his reference to Joseph. For when Joseph was sold into Egypt, God overruled it to his good, and he obtained blessings that were far beyond his expectations: so with Moses. Joseph eventually proved the instrument of saving the lives of those who sold him. Moses proved the instrument in God's hands of saving the man's soul who sold him.

Old Moses is still living and doing well. He long since obtained his freedom, and at present occupies a comfortable house of his own; and I suppose sings and prays and shouts to his heart's content.

Methodist Protestant.

The Morning cometh, and also the Night."

What a picture do these few words give us of youth and age, life and death, time and eternity! Reader, are you in the morning of life? Are youth, health, friends, and earthly comforts yours? Oh, remember this gay, bright morning cannot always last. Troubles may come, age may come, death must come,—what preparations are you making for them?

"The morning cometh, and also the night." Are you making good use of your health and time? or are you trifling all away in idleness, crying, with restless dissatisfaction, in the morning, Would God it were even, and at even, Would to God it were morning? Oh! I entreat you consider your ways. Be not like the butterfly, sporting from flower to flower; but imitate the ant or bee, and lay up thy wintry store. In the morning sow thy seed; soon the night cometh when no man can work. Have you no treasure secured in heaven? no tears for sin noted in Christ's book? no cups of cold water registered there as given to his disciples? Oh! delay no longer! "This night thy soul may be required of thee?" So spend the morning of life, that when the night of old age and death come on, you may have that sweet promise fulfilled to your soul: "It shall come to pass that at evening time it shall be light." Yes: for then the last rays of the sun of righteousness, while sinking for the night of death, will cast their warm and cheering influence on your soul.

"My voice shalst thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up."—Psa. 5:3.

Daily Meditations.

Man's Dignity.

I thank my Maker that I was not created an angel; for if I had been, right sure am I that, left to myself, I should have been among the fallen. I give him praise that I am a native of this favored earth; that I occupy a place on the soil consecrated by the mission of patriarchs and prophets, and the greater mission of his Son; and that I belong to this habitual earth, where "his delights are with the sons of men;" that I live in a world where that Incarnate One first drew his infant breath, and where one of Adam's daughters called him Son! Here lies man's dignity, that his nature has been thus associated with Deity. He belongs to the earth the Saviour trod upon, and which was vocal with his prayers, and wet with his tears and blood. And if a believer in Jesus, he is one with that redeemed humanity in which, from the eternity past to the coming eternity, this

Redeemer takes such a joyous interest, and of which he is the accredited, honored, adored representative in the court of heaven.

Dr. G. Spring.



The Advent Herald.

"BEHOLD! THE BRIDEGRoOM COMETH!"

BOSTON. SATURDAY, OCT. 18, 1851.

All readers of the HERALD are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dictation.

THE present being a short volume of twenty numbers, ending with the year, 77 cents in advance will pay for it. On English subscribers, 4s. 8d. pays for the same.

EPOCH OF THE CREATION.

"*Vestiges of the Natural History of Creation* (anonymous). New York: HARPER & Brothers."

"*The Pre-Adamic Earth*. By JOHN HARRIS, D. D. Boston: GOULD, KENDALL & LINCOLN. 1847."

"*The Foot-Prints of the Creator, &c.* By HUGH MILLER. Boston: GOULD & LINCOLN. 1850."

"*The Religion of Geology*, &c. By EDWARD HITCHCOCK, D. D., &c. Boston: PHILIPS, SAMPSON & CO. 1851."

"*The Epoch of Creation: The Scripture Doctrine contrasted with the Geological Theory*. By ELEAZAR LORD. New York: CHARLES SCRIBNER, 154 Nassau-street. 1851."

(Concluded from our last.)

We now come to the consideration of the views of those who may be considered Christian geologists. They with the others teach that "indefinitely far back and concealed from us in the mystery of eternal ages, prior to the first moment of mundane time, God created the heavens and the earth."—Dr. Bedford. They deny the eternity of matter, or the development of the earth by natural causes, self acting according to fixed and eternal laws; but they assign such a vast age to the earth, that their theory seems somewhat allied to the other. Says Dr. Hitchcock:

"A careful examination of the rocks presents irresistible evidence, that, in their present condition, they are all the result of second causes; in other words, they are not now in the condition in which they were originally created. Some of them have been melted and reconsolidated, and crowded between others, or spread over them. Others have been worn down into mud, sand, and gravel, by water and other agents, and again cemented together, after having enveloped multitudes of animals and plants, which are now embedded as organic remains. In short, all known rocks appear to have been brought into their present state by chemical or mechanical agencies. It is indeed easy to say that these appearances are deceptive, and that these rocks may, with perfect ease, have been created just as we now find them. But it is not easy to retain this opinion, after having carefully examined them. For the evidence that they are of secondary origin is nearly as strong, and of the same kind too, as it is that the remains of edifices lately discovered in Central America are the work of man, and were not created in their present condition."

"In the second place, processes are going on by which rocks are formed on a small scale, of the same character as those which constitute the great mass of the earth. Hence it is fair to infer, that all the rocks were formed in a similar manner. Beds of gravel, for instance, are sometimes cemented together by heat, or iron, or lime, so as to resemble exactly the conglomerates found in mountain masses among the ancient rocks. Clay is sometimes converted into slate by heat, as is soft marl into limestone, by the same cause. In fact, we find causes now in operation that produce all the varieties of known rocks, except some of the oldest, which seem to need only a greater intensity in some of the causes now at work to produce them. By ascertaining the rate at which rocks are now forming, therefore, we can form some opinion as to the time requisite to produce those constituting the crust of the globe. If, for instance, we can determine how fast ponds, lakes, and oceans are filling up with mud, sand, and gravel, conveyed to their bottoms, we can judge of the period necessary to produce those rocks which appear to have been formed in a similar manner; and if there is any evidence that the process was more rapid in early times, we can make due allowance."—*Religion of Geology*, pp. 51, 52.

Then because this process of forming rocks by the accumulation of mud, sand, and gravel is at the present time very slow, and because all changes now transpiring on the earth, are progressing almost imperceptibly, he concludes that a much longer period than 6000 years was necessary for the creation. Dr. H. even begins his hypothesis with the supposition that the earth was created in a gaseous state, afterwards reduced to a melted state (p. 22)—though he admits these points are not as well established as others—and that "the same general laws appear to have always prevailed on the globe, and to have controlled the changes which have taken place upon and within it."—p. 20. His theory therefore seems to as effectually set aside any claim to miraculous agency in the creation of the earth, as does that of the "Vestiges." With that author he also teaches "that there have been upon the globe, previous to the existing races,

not less than five distinct periods of organized existence; that is, five great groups of animals and plants, so completely independent that no species whatever is found in more than one of them, to have lived and successively passed away before the creation of the races that now occupy the surface, and that "the slow change from warmer to colder appears to have been the chief cause of the successive destruction of the different races; and new ones were created, better adapted to the altered condition of the globe; and yet each group seems to have occupied the globe through a period of great length, so that we have here another evidence of the vast cycles of duration that must have rolled away even since the earth became a habitable globe."—p. 22.

Thus teaching, the theories of geologists conflict with the common understanding of Scripture in the following particulars:

"The first point relates to the age of the world. For while it has been the usual interpretation of the Mosaic account, that the world was brought into existence nearly at the same time with man and the other existing animals, geology throws back its creation to a period indefinitely but immeasurably remote. The question is not whether man has existed on the globe longer than the common interpretation of Genesis requires,—for here geology and the Bible speak the same language,—but whether the globe itself did not exist long before his creation; that is, long before the six days' work, so definitely described in the Mosaic account? In other words, is not this a case in which the discoveries of science enable us more accurately to understand the Scriptures?

"The introduction of death into the world, and the specific character of that death described in Scripture as the consequence of sin, are the next points where geology touches the subject of religion. Here, too, the general interpretation of Scripture is at variance with the facts of geology, which distinctly testify to the occurrence of death among animals long before the existence of man. Shall geology here, also, be permitted to modify our exposition of the Bible?"—p. 25.

The third point is the subject of the deluge. Dr. Hitchcock contends that it was local in its effects—not "universal over the globe, but only over the region inhabited by man."—p. 126.

A fourth point is "that there must have been several centres of creation from which the animals and plants radiated only so far as the climate and food were adapted to their natures."—p. 130. Dr. H. does not teach that mankind are descended from different originals; but AGASSIZ and other naturalists do.

To appear to harmonize with the Bible, some geologists place a long indefinite period between the beginning in which God created the heavens and earth, and the beginning of the first day, when the earth was dark and void. During that indefinite period they claim that the various orders lived and died, before the animals of Genesis were created; and that the earth having been reduced to a state of chaos, the six days of Genesis were devoted to its new re-formation. Other geologists deny that the six days of creation were literal days, and claim that they were six long periods of time. And none of them have much objection to this view. Dr. Hitchcock remarks that "for the most part geologists and theologians prefer to regard the six days as literal days of twenty-four hours; but, generally, they would not regard the opposite opinion to be as unreasonable as it would be to reject the Bible from any supposed collision with geology."—p. 67.

In this state of the science, when religionists are boasting of their "concessions" to geologists, when revered and honored names are quoted in support of theories which set aside the letter of Scripture, and when large numbers of the Christian world are adopting those theories, it is with great pleasure that we open a work like Lord's "Epoch of the Creation." It is written with candor and ability; and while he denies none of the facts of geology, he shows conclusively that the theories we have been considering are not only inconsistent with the Bible, but also with geological facts. His reasoning on the point is new, simple and conclusive. We had before supposed that the facts in geology might be easily harmonized with the Bible, but we had not before thought of their being utterly irreconcilable with the theories Mr. Lord combats. The ability with which Mr. Lord has met this part of the subject, is deserving of a more respectful notice than we have observed in some of the religious papers. One of them snapishly complains that anything should be advanced against the concessions to geological theories,—having taken it for granted that He who told Moses the age of the world was mistaken in its date. And several others seem to consider the announcement that its author is a millenarian, a sufficient refutation of it!

It is self-evident that all the sedimentary rocks which have been formed by the action of the elements on the surface of other rocks, must have previously existed in places remote from their present location. None of their constituents could have been taken from the rocks on which they are deposited; for the deposite would protect the rocks beneath from all subsequent abrasion. Of the forty millions of miles of land on the globe, at least thirty-two millions are of sedimentary formation, and, as geologists claim,

to the depth of ten miles. If so, the solid mass of sedimentary rocks would amount to 320 millions of cubic miles; and this immense mass, if the result of abrasion from the original granite, must have come from and once been piled on the eight millions of square miles which are not covered by the sedimentary rocks—if the land and water have not changed places. If 320 millions of cubic miles of rocks have been worn from the eight millions of square miles of surface, they must have been originally piled up there at an average height of forty miles—an altitude at which neither rain nor water could act on them. As that would place them beyond the reach of the action of agents of abrasion, they could have not have been washed from thence. This conclusion of Mr. Lord's is impossible to avoid. Sneers will not refute it; nor will sneers carry conviction to impartial minds, of the intelligence of those who indulge in such *arguments*! Another difficulty is thus stated by Mr. Lord:

"The sedimentary formations are described by the geologists as consisting of not less than thirty, 'well defined beds, layers, or stratas of different mineral masses, masses differing in mineral composition, lying upon each other,' originally like the leaves of a book, or a pile of wafers in a horizontal position, and subsequently raised and tilted wherever their position has been altered, by a force from beneath. 'They are placed one over the other, in a sure and known order of succession.' Though in every locality some one or more out of the whole number of layers may be wanting, 'the order of position is never violated.'—Dr. Pye Smith and others. These well-established facts are, in relation to the geological theory of formation, of great significance."—*Epoch of Creation*, pp. 106-7.

To produce these, geologists suppose, what is inconceivable, that during one long period the abrasion from the primitive rock deposited only those particles which compose the lowest sedimentary formation; that through another long period, the abrasion from the same primitive rock, deposited only those constituents which form another kind of stratified rock; and so on through the several periods. Now we cannot suppose that the abrasion from the same kind of rock would during one period deposit only one portion of the constituents of that original rock; and during another period, another portion of those constituents; for an abrasion from the same original rock would during all the periods produce the same kind of deposits. Consequently these several strata of rock are not the result of successive periods of abrasion from the original rock.

As Mr. Lord remarks, "the notion that the solid surface of the globe was at first all rock, is mere conjecture." Geology cannot prove that the materials of the lower stratified rocks were not originally created in a state of solution in the water. And those in which there are no trace of animal and vegetable remains, may have been deposited from the original waters which covered the face of the earth, before God gathered them into their places, and caused the dry land to appear. Being in a state of solution when the entire earth was thus covered, of the different materials some would naturally settle before and lower than others, according to their specific gravity; and thus rocks differently constituted, would be formed in successive layers or beds, one above the other. When the waters were gathered together for the emergence of the dry land, the depression of some portions of the earth for the formation of the ocean beds, and the elevation of the dry land,—which would be necessary—for otherwise the land would have remained covered with the waters—would cause a protrusion or tilting up of the primary rocks. Thus the author of the "Vestiges" contends that the mountains have risen since the primary rocks were laid down." He further adds:

"It is remarkable that, while the primary rocks thus incline towards granitic nuclei or axes, the strata higher in the series rest against these again, generally at a less inclination or none at all, showing that these strata were laid down after the swelling mountain eminences had, by their protrusion, tilted up the primary strata."—*Vestiges of Creation*, p. 40.

This is perfectly reconcilable with the history of Moses; for after the primitive rocks were deposited before the gathering together of the waters, and were tilted up in the process of that gathering, the farther deposition in the antediluvian ocean between the creation and the deluge, will easily account for the formation of the higher beds; and as this was subsequent to the creation of organic existence, it will account for the remains of such being first found in those formations. And as these deposits are claimed by geologists to have been made in the bed of an ocean, it is not impossible to suppose that the present dry land was the bed of the antediluvian ocean—elevated on the subsidence of the deluge, and thus accounting for the difference in the angles of inclination in the primary and secondary rocks. While the facts of geology are thus reconcilable with the Mosaic history, why need we bend that history to reconcile it with theories which themselves cannot be reconciled with geological facts. Dr. W. Dickinson, who has written an introduction to "the Epoch of Creation," justly remarks that:

"The work of creation was necessarily a supernatural work; and hence, all reasoning from the general laws of nature, which in their operation were subsequent to the work of creation, is as irrelevant in explanation of the Mosaic account, as the argument drawn from universal experience in disparagement of the miracles recorded in Holy Writ. Be it so, that great changes have for thousands of years been going on in the organic texture of the globe, this does not legitimate the inference that the world, when created, was not in a perfect state—having the great distinctive features of land and water, and adapted to the immediate and most exuberant production of plants and animals; and though we may see in what way soils are formed, and by what action rocks are worn away, and how what is now land may have once been a lake or the ocean, still, it does not follow that the act of creation was any less a miracle; nor that those wonderful stratified formations on which so much stress has been laid in support of certain theories, were not the result of causes acting with a rapidity and a force, of which, with all our boasted knowledge of natural philosophy and chemistry, we can form no adequate conception. To admit the original act of creation, and to attempt to account for it on natural principles, or to prescribe the mode in which the primeval creation was affected, is preposterous in the extreme; and he who so far presumes, only exposes himself to the pertinent rebuke: 'Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Who hath laid the measure thereof if thou knowest; or who hath stretched out the line upon it? Whereupon are the foundations thereof fastened; or who hath laid the corner-stone thereof?—*Epoch of Creation*, pp. 10, 11.

He says of Mr. Lord's work, and in which we are happy to coincide, that:

"In view, then, of the sceptical tendency of certain works on the subject of geology, and more particularly the fact, that some of the professed friends of the Bible, taking for granted the assumptions of geologists, have made admissions fatal to the obvious drift and integrity of the Mosaic record, we deem it a privilege to be able to announce to the Christian public 'A Treatise on the Epoch of Creation,' which, while disclosing no ordinary acquaintance with scientific inquiries, is true to the word of God. What do the Scriptures teach respecting the work of creation? is the one great question considered in this treatise. It brings to the support of the Mosaic record, arguments drawn from the laws of Biblical interpretation, in relation to the use of the term, *beginning*, from the positive statement of the sacred historian, that in the space of six days the generations of the heaven and earth were completed; from the fact that throughout the Scriptures, the formation of man is referred to the same period, or included in the six days' work of creation; from the reason assigned for the institution of the Sabbath, and for the *stress* afterwards laid on this fact, growing out of the antagonism of all idolatrous systems of religion to the acknowledgment of God's rights as the Creator; from the fact that the delegated work of Christ is referred to the same period with the creation, and from the glory and honor due and ascribed to *Him*, 'without whom was not anything made that was made.'—*Epoch of Creation*, pp. 26, 27.

The article on "Moral Reasons of the Deluge," in another column, from the work of Mr. Lord, will be read with interest in this connection.

THE TYPES.

BY REV. HORATIO BONAR.

The ordinance in Israel concerning the meat-offering of the first fruits, was of a very peculiar kind. Thus it was commanded, "If thou offer a meat-offering of thy first fruits unto the Lord, thou shalt offer for the meat-offering of thy first fruits, green ears of corn dried by the fire."—Lev. 2:14.

CHRIST is, we know, pre-eminently the first fruits. It is he, then, who is specially prefigured by these green ears of corn dried by the fire. In this "corn," we discern the type of one who belongs to earth, partaker of our very nature. It springs up in our showers, it is ripened by our sun. So was it with Jesus. He was truly man, one of us, "the Word made flesh," the man who "drank of the brook by the way."

This corn was to be plucked when green, and then dried by the fire; not in the ordinary gradual way by the heat of the sun. It was to be prematurely ripened, and by what we would call unnatural means, the exposure to artificial heat. In this also, we see Jesus, the man of sorrows, subjected to the Father's wrath, the wrath of him who is a consuming fire, and withered into ripeness before his time. He did not come to his grave "in a full age, like a shock of corn in its season."—Job. 5:26. He did not grow up to manhood in the calm refreshing sunshine of JEHOVAH's smile. He was scorched with fiery heat, within and without, till age appeared upon his much-marred visage, while as yet the greenness of his strength was upon him; so that the Jews, looking upon his wasted form, spoke of him as one who had well nigh reached his fiftieth year.—John 8:57.

Such is the view he gives of himself in the book of Psalms. In these we at once recognize the "green ears of corn dried by the fire." For thus he speaks, "My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me unto the dust of death."—Psa. 22:15. Again, he says, "Mine eye is consumed with grief, yea, my soul and my belly; for my life is spent with grief, and my years with sighing; my strength faileth, my bones are consumed."—Psa. 31:9. Again, we hear

him saying, "Mine eye is consumed because of grief, it waxeth old because of all mine enemies."—Psa. 6:7. Such, then, was Jesus; withered and dried up before his time by reason of the sorrow which he endured for us.

But these green ears dried up by the fire are no less a description of the saints than of their Lord. Certainly they apply to him, in a way such as they never can apply to us. Yet still they do stand forth as a type of the whole church, who are also called, like Jesus, "the first fruits." All the members of his body: from the beginning, have been just such as these dried ears of green corn. Hear, for instance, one of them speaking: "I am like a bottle in the smoke;" or again, "My bones waxed old through my roaring all the day long; my moisture is turned into the drought of summer."—Psa. 32:4.

By such an emblem as this, was the church's career of tribulation set before Israel. And it is most interesting for us to look at our trials in the light of so expressive a figure. Their object is to *ripen* us: it may be in a way such as the flesh shrinks from; but still, their object is to *ripen* us. The sorrows that compass us about are all ripening our graces, as well as withering out of us the green, rank, unripe luxuriance of earth. The heat may be great, but it shall not consume us; it will only make the ripening process a speedier one. It will shorten the way to perfect holiness and eternal glory: and shall we shrink from that which makes the process shorter?

But there was another ordinance in Israel setting forth the tribulation of the church. The mercy-seat and the cherubim were to be both made of pure gold, "of beaten work."—Ex. 25:17, 18. Now, as the cherubim were doubtless the symbols of redeemed men, the church of Christ, this type, is very striking. Both the mercy-seat and the cherubim were to be of one piece, for "both he who sanctifieth and they who are sanctified are all one." They are of pure gold, and this denotes their exceeding preciousness. They are made of "beaten gold," to intimate the process through which they both had passed. The mercy-seat was fashioned into shape, and made after the pattern shewed in the mount, by the stroke of the hammer. So Jesus was "made perfect through suffering." In like manner the cherubim were to be beaten into the intended shape and model. So with the saints. It is through this process that they must pass, and it is thus they are brought into that perfect shape which God has designed for them.

What, then, is the process through which the saints are passing now, but just this? They are now under the hammer of the Spirit, that by this they may be fashioned into the likeness of cherubim, which, in the book of Revelation, are set before us as the up-bearers of Jehovah's throne and glory, as well as the inheritors thereof. And what is all the "beating" to which we may be subjected, when compared with the glory for which it is preparing us?

There is another figure used by our Lord in speaking of his church. He compares her to an injured, afflicted, friendless widow. Widowhood, then, is properly the church's condition here. And this is her grief. Her Lord is absent, and his absence is one of her bitterest trials. It forms one long-continued sorrow. It makes such a blank on earth, that we feel as if this of itself were grief enough, even were there none besides. And were the church fully to realize her estate of widowhood, until the Lord come, she would find in this, no doubt, a new grief to which she was blind before, but a grief which operates with most blessed efficacy in sanctifying her, and in keeping her apart from the world.

She is a stranger in a land of strangers. She is lonely and unfriended, sitting apart from earthly joy and fellowship. He whom she loves is far away. This separation is, as a saint of old expresses it, "like a mountain of iron upon her heavy heart." She longs to be with him. She sighs for the day of meeting. And all this, though sad, is both sanctifying and solemnizing. It is a daily burden, a continual chastening, yet it is well. It loosens from earth. It lifts up to heaven. It makes the world less fascinating. It prepares for the inseparable union:—the meeting-time—the bridal-day.

There are other figures given us of the suffering church. But let these suffice. They will help us to understand our true condition, and to expect nothing else than tribulation here. No strange thing is happening to us. It is no strange thing that the green ears of corn should be dried with fire. It is no strange thing that the cherubim should be made of beaten gold. It is no strange thing that, in the absence of the bridegroom, the bride should mourn.

"SIMON SON OF JONAS, LOVEST THOU ME?"

The Lord Jesus, although rich, for our sakes became poor, that we through his poverty might become rich. And he still chooses to remain in a certain respect poor, to give us an opportunity to show our love to him by ministering to him. Of some he will complain, I was an hungered, and ye gave me no

meat; I was thirsty, and ye gave me no drink; I was sick, and ye came not unto me. How is it then with you? Are you willing to live in a ceiled house, and leave God's covered with cobwebs, and falling to decay? Are you willing to accumulate large funds for your families, while you leave his ministers to struggle with pecuniary embarrassments? While you enjoy the means of grace, and the ordinances of the gospel, you are mindful of those that have them not, and do you not appropriate constantly of your funds, as God prospers you, to the spread of the gospel? Are you ever ready, with a noble Christian sympathy to relieve the wants of the poor and suffering saints? Or, shall he point indignantly at last to his neglected ministers, and neglected missions, and say, Inasmuch as ye did it not to one of the least of these, ye did it not to me? He will try us on all these points, giving us full occasion and opportunity to show what is in our hearts, whether we truly love him or not. He is a jealous God; and his eyes are a flame of fire, as he walks in the midst of the seven golden candlesticks; he searcheth the heart and trieth the reins.

When a husband is long absent, and writes frequent letters to his wife, she will read them, and again and again return to read and think of what he says, and the promises he makes, and what tokens of his love he will bring on his return. Do you read Christ's epistles, study his sweet promises, and return every day to his word, to lighten upon some peculiar and characteristic expressions there, that shall in a clear and lively manner revive in your minds the image of his glorious person and inexpressible grace? A wife, when her husband is absent for the day, looks with interest for his return in the evening—with a warm heart and cheerful fire, the table spread and ready. If he is absent for a week or for a still longer period, she counts the days, and would hurry on the lagging hours, and hasten his coming. Do you think of Christ with delight as the one you shall meet every morning and evening in prayer? Does the week seem long to you, and would you hasten on the steps of time, until the Sabbath should come, that you might see the King in his beauty when he holds his courts? Does the time intervening between one sacrament and another seem long, and would you hasten the hour when you can meet him again in the breaking of bread? Did you ever possess this love? This is the first great question to be settled. If you did, happy are you, for you shall love on, and love and be loved for ever. If you have not, then instantly set about to obtain it, for without it you can never please God, or be happy.

"If any man love not our Lord Jesus Christ, let him be anathema maranatha. Hearken, and consider; incline thine ear also, and hear; forsake also thine own kindred, and thy father's house; so shall the King greatly desire thy beauty, for he is thy Lord, worship thou him." Come out from among them, and be ye separate. Can you say, So I have forsaken all, every former preference, and in my inmost heart I cleave to Christ alone? Do you choose and prefer the presence of Christ, and seek to be with him where he is, to hear his voice, and behold his glory?

There are competitors for your society. The ball chamber, the opera, the theatre, the concert, the social party, call you in one direction. Voluntary societies, and mystic brotherhoods, call you off in another. The domestic hearth, the call of wife and children, turn you in another. Mammon opens his stores, and lures you by promises of wealth and plenty in another. Do you, amid all these potent, clamorous, and seductive appeals, still prefer Christ, so that you fail not to meet him in secret and social prayer, and in the diligent use of the means of grace in his courts? Lovest thou me?

Home and Foreign Record.

PANTHEISM.

If you would understand the nature, perceive the tendency, and see the mature fruits of this grand doctrine, which is now arrayed in Europe in so lofty and philosophic a guise, proceed to India, where it has grown for ages in a most congenial soil, and you will see it in perfection. If there be a likelihood of its spreading in Europe, you cannot doubt what its results will be, so long as similar causes produce similar effects. Well does it become you to deprecate and dread these results. The Hindoo notion is, that God's original and proper state is that of quiescence and usefulness. He is, then, without qualities, and may be best described by negatives. He is without holiness and without sin; he is without pleasure and without pain; without desire and without aversion. While he is in this state, there is no such thing as consciousness in the universe. There is an immense latent energy; but it gives no sign, and is as if it were not. In some mysterious manner the slumber is broken; God awakes; he says to himself, "I am one—I shall be many." He evolves the universe out of himself, as the spider evolves the web out of his own body. Qualities distinguish God in this conscious and expanded state. In some parts,

as in the gods, truth or moral excellence prevails; in others, as in demons, darkness or the irascible passions bear sway; while in man is to be found affection, or the social feelings and sensual appetites.—Thus all the wickedness in the universe, all the pride, and anger, and revenge, and impurity it contains, are directly traced to the Most High, in daring contradiction, not only to the statements of Scripture, but likewise to the affirmations of reason and the testimony of conscience. True, both reason and conscience remonstrate against the outrageous wrong and compel even from the Hindoo mind a passing homage; but the homage is faint and short-lived, and falsehood speedily returns to resume its sway. Thus God is the author of sin and holiness; he is, properly speaking, the only agent in the universe; it is quite a mistake to suppose that we have any separate existence from him; we are a part of him, as much as a branch is a part of the tree; we rise above illusion, and grasp a great truth, when we say, "I am God." After vast periods of time, all beings and all worlds are to be absorbed by the all-absorbing Deity, who is again to have his long, undisturbed repose.

This notion has taken a firm hold of the Hindoo mind, and may be heard, though in very different phraseology, and with different illustrations, from the mouths of the learned pundit and of the illiterate peasant. Here you have full-blown Pantheism; and you have only to consider its direct tendency, to come to the conclusion, that it has a most desolating moral influence. Pantheism does not, however, reign alone in India. In perfect harmony with it, and receiving, indeed, strength from it, (as might be shown, if time permitted,) we have a vast system of Polytheism, with its unwieldy and grotesque mythology, with its shadowy and extravagant promises. If we were to select the vilest men of whom history informs us, and place them beside the gods of India, they would, in such company, brighten into something like dignity and excellence. The pundits, in describing their gods and goddesses, have, indeed, invested them with a large degree of power, and ascribed to them mighty works; but they have not hesitated to clothe them with every base and hateful quality, so that these mythological personages, in folly and caprice, are worse than children; in anger and revenge, are worse than demons; in lust, are worse than brutes, and yet in power equal to God himself! Stories in which they are thus represented are familiar to the people from their earliest years, are ever on their lips, and incessantly polluting their hearts. How can a people be better than their gods?

Kennedy.

THE NATURE OF THE BEAST IS NOT CHANGED.

It is clothed with scarlet; it is enthroned and crowned; it has the crook of the peaceful shepherd by its side, and the cross for a sceptre in its hand; its looks are meek and sanctimonious; and its language is sometimes an imitation of that which was spoken by the King of kings and the Lord of lords: but its nature is not changed, the human spirit has not entered it, it has nothing of the character of the lamb; it is the wolf, the tiger, and the leopard, led by the instincts of a fox, and infuriated with the malignity of a devil. The Parisian *Univers* is a prime advocate of the most fiendish Romanism by which the disciples of Loyola are animated. The editor had written a terrible paragraph in 1838; recently he repeated and justified it as follows:

"A heretic, examined and convicted by the church, used to be delivered over to the secular power, and punished with death. Nothing has ever appeared to us more natural or more necessary. More than 100,000 persons perished in consequence of the heresy of Wycliff; a still greater number by that of John Huss; it would not be possible to calculate the bloodshed caused by the heresy of Luther, and *it is not yet over*. After three centuries we are at the eve of a re-commencement. The prompt repression of the disciples of Luther, and a crusade against Protestantism, would have spared Europe three centuries of discord and of catastrophes in which France and civilization may perish. It was under the influence of such reflections that I wrote the phrase which has so excited the virtuous indignation of the Red journals. Here it is:—'For my part, I avow frankly my regret is not only that they did not sooner burn John Huss, but that they did not equally burn Luther; and I regret, further, that there had not been at the same time some prince sufficiently pious and politic to have made a crusade against the Protestants.' Well, this paragraph might have been better penned; but as I have the happiness to belong to those who care little about mere forms of expression, I will not revoke it."

Comment on this is useless: the writer can boast of the countenance and support of the most talented Jesuits and dignified priests: his paper is one of the chief, if not the chief, organ of Romanism in Europe; and according to it, "the heresy of LUTHER," by which the writer means the entire Protestantism of Europe and America, has yet, in all its adherents, to be choked in the sea of its own blood. Of the persecution of Protestants, he can say "It is not yet over." We believe it, whenever and wherever Romanism can gain the ascendancy; and for this reason, to give unlimited toleration to Romanism according to the claims of her hierarchy in Great Britain

and Ireland, and to feed and clothe her at Maynooth, is, in reality, to nurse the viper that will sting us to death, as soon as it acquires strength.

Glasgow Christian News.

Probable Overthrow of Rome.

Many authors have asserted, as their interpretation of some parts of the Apocalypse, that Rome will be destroyed by fire from heaven, or swallowed up by earthquakes, or overwhelmed with destruction by volcanoes, as the visible punishment of the Almighty for its Popery and its crimes. I am unwilling, having read so many books on the interpretation of the prophecy, to deduce any argument of this kind from the prophecies which are unfulfilled; but I beheld everywhere—in Rome, near Rome, and through the whole region from Rome to Naples—the most astounding proofs, not merely of the possibility, but the probability, that the whole region of central Italy will one day be destroyed by such a catastrophe. The soil of Rome is *tufa*, with a volcanic subterranean action still going on. At Naples the boiling sulphur is to be seen bubbling near the surface of the earth. When I drew a stick along the ground, the sulphurous smoke followed the indentation; and it would never surprise me to hear of the utter destruction of the southern peninsula of Italy. The entire country and district is volcanic. It is saturated with beds of sulphur and the substrata of destruction. It seems as certainly prepared for the flames, as the wood and coal on the hearth are prepared for the taper which shall kindle the fire to consume them. I again read the remarks of Dr. CUMMING; Rome, he believes, is to be overthrown by judgment, not to be exhausted by political assaults. It is literally to be consumed by fire. Whether he is correct in regarding such an event as the fulfilment of the prophecies, and the demonstration of the anger of the Creator against the incorrigible assumption of an erring and influential church, I know not; but the Divine hand alone seems to me to hold the element of fire in check, by a miracle as great as that which protected the cities of the plain, till the righteous Lot had made his escape to the mountains. Townsend's Tour in Italy in 1850.

Papery at Home.

Mr. PUGIN on the Devotion of "the Sacred Heart."—The following revolting extract from Mr. PUGIN's treatise on *Chancel Screens and Rood Lofts* is interesting, as a testimony from a Popish pen to the grossness of the abominations of Popery:

"Without being wanting in the respect due to the authorized devotion of the Sacred Heart, I should be deficient in duty as a Christian artist if I did not protest more strongly and candidly against the external form in which it is usually represented. It is quite possible to embody the pure idea of the Divine Heart under a mystical form that should illustrate the intention without offending the sense; but when this most spiritual idea is depicted by an anatomical painting of a heart, copied from an original plucked from the reeking carcass of a bullock, and done with a sickening accuracy of fat and veins, relieved on a chrome yellow ground, it becomes a fitting subject of fierce denunciation of every true Christian artist, as a disgusting and unworthy representation for any object of devotion. The rage that appears to exist among many modern communities for hearts, is quite astonishing. To a casual observer of some of their oratories, it would really appear that their whole devotion consisted in this representation: it is depicted in every possible form and variety, sometimes revolting and smoking, and sometimes volant, with a pair of wings growing out of the sides; sometimes ardent, flaming, fizzing, bursting, like an exploding shell; sometimes buoyant, floating in a pool; sometimes in pairs, sometimes in clusters. In fine, we have them in every possible variety, and they are by no means dissimilar to the illustrations of these amatory epistles so largely circulated in this country about the Feast of St. Valentine. Whether there lingers any association of ideas between these latter and their more spiritual counterparts in the minds of pious ladies, I do not pretend to determine; but most certainly these vile caricatures have a most wonderful hold of the fair sex, whose very book-marks generally consist of such representations."

Persecution of Protestants.

A correspondent of the New York *Evangelist* writes from Florence, that Dr. WALKER, an English resident at Pisa, and two men in humble life, having met accidentally one Sunday evening at the house of a well known Protestant, named MADIAI, who was absent at the time, gend'armes entered, and finding them engaged in social conversation, seized the visitors on pretence that they "were holding a religious re-union." MADIAI, on his return, was also arrested as an accessory to this assumed violation of law. No evidence could be produced against the prisoners, but their confession, that they were Protestants, which, according to the new Concordat with Rome, subjects them to the penalties of the canon law. They were therefore pronounced heretics by the ecclesiastical court, and sent into exile.

"I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom."—Dan. 7:21, 22.

CORRESPONDENCE.



EXPOSITION OF ROMANS XII.

BY J. W. BONHAM.

The design of the apostle in this and preceding chapters is manifold:—1. To call attention to the true nature of the Abrahamic promise. 2. To show that the unbelieving Jews had no claim to the promise on account of their national distinction. 3. To show that none, as far as the fulfilment of the promise is concerned, are related to Abraham, except the children of faith. 4. To show that believing Gentiles have equal privileges with believing Jews. 5. To caution the Gentiles against being puffed up because of their exaltation, through the unbelief of the Jews. (See Rom. 9:26.) 6. To show, that although the Jews had been cut off, God was able to graft them again upon the tree from which they had been severed, on specified conditions: but they were not to expect peculiar privileges—above those of other believers. (See Rom. 11:12.) 7. To move the Gentiles to fear, lest they should be cut off, as the natural branches had been. The continuance of the Gentiles thereon is *conditional*, and depends on their obedience. The grafting in of the Jews is also *conditional*—“*If they abide not in unbelief.*”

Rom. 10:19-21—“But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All the day long I have stretched forth my hands unto a disobedient and gainsaying people.” Had the apostle concluded his argument here, some probably would have concluded, that in consequence of the unparalleled disobedience of the Jews, in the light of such wonderful mercies, they were utterly rejected—cut off and cast away, beyond the possibility of recovery, and left without hope of mercy, or means of obtaining salvation. But to correct such an opinion, St. Paul continues his subject in the 11th chapter, and inquires—

V. 1—“I say, then, Hath God cast away his people?” and emphatically replies, “God forbid.” He adduces proof that such is not the case, viz., his own conversion: “For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.” Most persons are familiar with the circumstances connected with the conversion of the apostle, and therefore it is unnecessary to go into the detail respecting them; suffice it to say, that he refers to his conversion from Judaism to Christianity, as a very conclusive argument to prove, that although the Jews had been severed from the “good olive tree,” in their national capacity, they were not excluded as individuals, but each could come in the manner in which the apostle had come,—by faith, repentance, and obedience. His conversion proves that the Jews were not beyond the hope of recovery, for he also was “an Israelite, of the seed of Abraham, of the tribe of Benjamin.”

Vs. 2-5—“God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this time also there is a remnant according to the election of grace.” Reference is here made to the circumstances recorded in 1 Kings 19:9-18. In the days of Elijah, (the period referred to,) notwithstanding the disobedience of the children of Israel, the manner in which they had treated God’s prophets, defiled his temple, and defaced his altars, there were some faithful ones who had not thus rebelled, or bowed the knee to idolatrous Baal. God has had a faithful people in all ages, although at times but few in number. So was it in the time of the apostle Paul: notwithstanding the Jews, as a nation, had rejected, persecuted, and crucified the Saviour,—who was born to be their king, in consequence of which they were subsequently destroyed,—still there was “a remnant according to the election of grace;” and therefore the Jews were not utterly cast away, or placed beyond the pale of salvation. The “remnant” of which Paul spoke were not those who, as some assert, shall live during the millennium, and enjoy great blessings in their national capacity; but those Jews who, with Paul, had believed at the period he wrote, together with those who should renounce Judaism from that time to the period when the Lord shall be revealed in glory, and render “tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of persons with God.”—Rom. 2:9-11. The view advocated by some, that the “remnant” will be those who, at some future time, shall return to Palestine, and become what they term “Jewish saints,” does not harmonize with the view of the apostle, who considered that himself, with his brethren “according to the flesh” who were believers eighteen hundred years ago, belonged to the remnant, and yet were members of the Christian Church. “Even so at this time there is a remnant according to the election of grace.”

V. 6—“And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work.” In this verse the apostle shows, that even those referred to had not obtained the blessing through their natural relationship to Abraham, or the works of the law, because *only those who are of faith* are blessed with faithful Abraham. God dealeth with the characters of men, and not with their fleshly distinction; and accepteth only those who fear him, and by his grace work righteousness.

Vs. 7-10—“What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.” Why did they not obtain that which they sought? Because they sought it not in God’s appointed way, as a gracious gift, and wished to obtain it by the works of the law, instead of simple faith. “Cometh this blessedness then upon the circumcision only, or upon the circumcision also? For we say that *faith* was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or uncircumcision? *Not in circumcision*, but in uncircumcision, And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of *all them that believe*, though they be *not* circumcised, that righteousness might be imputed unto them also; and the father of circumcision to them who are *not* of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.”—Rom. 4:8-14. “What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness of faith: but *Israel*, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone.”—Rom. 9:30-32. Thus, we perceive, the natural branches failed to realize the blessing, because they sought it not by faith, but endeavored to obtain it on the plea that they had descended from Abraham, and by the works of the law, by which shall no flesh living be justified; and therefore they were blinded, and the blessing obtained by those who sought it by faith: (“according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear.”) And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them. Let their eyes be darkened, that they may not see, and bow down their back alway.” Having showed the fulfilment of the blindness predicted by Isaiah and David, the apostle inquires—

V. 11—“Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come into the Gentiles, for to provoke them to jealousy.” Thus we learn, that through the disobedience of the Jews, and their rejection of the Messiah, at whom they stumbled, salvation came to the Gentiles, which circumstance was designed to stimulate the Jews to obtain the blessing in God’s appointed way. The word “jealousy” appears to be used to signify emulation.—(See v. 14.)

V. 12—“Now, if the fall of them be the riches of the Gentiles, how much more their fullness?” The nature of the apostle’s inquiry in this verse is of great importance, and affects very materially the whole question. If such exalted blessings were imparted to the Gentiles through the unbelief of the Jews,—viz., that some of those who were not a people became the people of God, and were called, as the Jews of old were, “the children of the living God,”—“how much more their fullness?” By the phrase, “their fullness,” we are not to understand the future restoration of the Jews to Palestine, but their supposed reception of Him who was sent as their Messiah, the consequent blessings, and the carrying out of what God had prepared for them as a nation. To illustrate, permit me to call your attention to Ex. 19:5—“Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.”

Here is a previous and most valuable promise to Israel; and had they complied with the conditions,—obeyed the voice of the Lord, and kept his covenant, what a glorious nation they would have become! (See Jer. 18:9, 10.) Had they received Jesus of Nazareth, they would have occupied a high position, and been a “kingdom of priests;” and in consideration of their office, they would have been exalted “above all people.” Yea, probably they would have been missionaries to all nations and people of the earth, and most successful preachers of the glorious gospel of the kingdom of God! But, alas! they complied not with the conditions, but rejected their King, saying, “Let us kill the heir, and the inheritance shall be ours;” and they crucified him. Therefore the kingdom was taken from them, and given to a nation who should bring forth the fruits thereof; others were selected to perform the work before assigned to them, and their house was left unto them desolate.

But notwithstanding their fall, decay, and diminution, God’s promise that Abraham’s seed (Christ—Gal. 3:16) should prove a blessing to all nations, failed not. Believing Paul, and believing Gentiles, were duly authorized and commissioned to preach to the world the gospel before preached unto Abraham. The disciples were sent forth to “preach the gospel to every creature.” Therefore, if such great blessings came to the Gentiles through the fall of the Jews, how much greater would have been their blessings had they complied with the conditions God had imposed, and become a “kingdom of priests!”

The term “fullness” is used to signify completion, or the carrying out and accomplishment of plans laid out by God. The same idea in reference to the Gentiles is found in Luke 21:24—“And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.” In v. 25 of Rom. 11th, we learn that the blindness which hath come upon Israel, is to continue “until the fullness of the Gentiles be come in.” The term “fullness” doubtless refers, not to the conversion, or bringing into the fold of the gospel, all Gentiles, but to the accomplishment of God’s purposes in reference to them, and the termination of the period of existence of Daniel’s

imperial image,—the symbol of the Gentile governments of the earth. From these considerations, and the fact that the term “fullness” does not signify conversion, the idea of the apostle (in v. 12) appears to be, that if such great blessings and riches came to the world although they fell, or stumbled, how much greater would these have been had they not fallen through unbelief? If, notwithstanding their disobedience, God’s mercy flowed so abundantly, it would have flowed in streams more copious, and spread more extensively, had they been obedient. Then the truths of the gospel would have been received, doubtless, more readily from such men as composed the grand Jewish Sanhedrin than from ignorant Galilean fishermen.

Vs. 13, 14—“For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them.” The apostle addressed the Gentiles thus, in order to arouse his kinsmen after the flesh from their stupid lethargy and blindness, and induce them to seek their present and eternal interest. “If by any means”—ordinary or extraordinary—“I may provoke to emulation them which are my flesh, and might save some of them.” O, think of the earnestness and devotedness of the apostle, who, notwithstanding his brethren had judged themselves unworthy of everlasting life, and he had turned to the Gentiles; yet, as they were not cast away wholly, and were not beyond the reach of mercy, endeavored to bring some to a knowledge of the truth as it is in Jesus. Observe, he did not bolster them up with visions of peace, crying, Peace, peace, to Jerusalem! when the Lord had not spoken peace. He attempted not the re-building of that “middle wall of partition,” which Christ had broken down when he died on Calvary. He directed not their attention to a period in the distant future, neither told them that they would become the most exalted nation on the earth even though they had violated the prescribed conditions. He told them not that they would enjoy the glories of the millennial age, and hold communion with saints and angels, who would visit them direct from the heavenly world. But he pointed them to Calvary *then*,—he desired their salvation *then*. Yea, with his heart overflowing with the love of the Saviour, and his soul burdened with the desire that they also might become the happy recipients of his love, he exclaimed, “I could wish myself accursed”—or separated—“from Christ for my brethren, my kinsmen according to the flesh.”—Rom. 9:3. Again observe what affection existed in the soul of the apostle: “Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.”—Rom. 10:1. But with all his burden of soul, the sincerity of his prayer, and the intensity of his benevolent desires on their behalf, he was not over sanguine. Their blindness was so complete, and their hearts so obdurate, that he did not expect all would be saved. But, in the face of trials, sorrows, and discouragements, he labored with all the zeal and earnestness of an inspired and efficient apostle, “if by any means he might save some”—even a few! O that those who profess to have so much regard for the Jews, would imitate the example of Paul; and instead of preaching their *future national glory*, labor for their *present salvation*.—(To be continued.)

THE TENT-MEETING AT BUFFALO.

DEAR BRO. BLISS:—In the absence of better hands, it has occurred to me that I would attempt a brief account of our late tent-meeting in this city.

Brn. Himes and Edwin and Wesley Burnham arrived here on Wednesday evening, Sept. 24th. The ground selected for the tent is a pleasant and delightful spot, situated on Main-street. On Saturday, the 27th, the tent was raised, and on Sunday morning, agreeable to our long-advertised notice, the flag, bearing the significant motto, “*Thy kingdom come!*” was unfurled to view. Notice had been given in the city, and though the day was rainy, a good congregation assembled. Bro. Himes preached in the morning, and Bro. E. Burnham in the afternoon, to good audiences. In the evening, in consequence of the continued rain, the meeting was held in our chapel on Delaware-street. Bro. E. Burnham again addressed the people.

During the week our meetings were held in the tent. The mornings, commencing at 10 o’clock, were devoted to prayer and exhortation, and the afternoons and evenings to preaching. The people were attentive to hear, and all were gratified to hear from the different speakers, Brn. Himes, E. and W. Burnham, and F. H. Berick.

On Sunday, Oct. 5th, the assembly was large and attentive; but the evening services were again held in the chapel, on account of the cold and humid atmosphere. The house, however, was far too small to hold those who assembled. Every part of the house was crowded, as well as the door-ways and steps, while large numbers left, unable to obtain admittance. Although the crowd was so great, the people sat for about two hours to hear Bro. E. Burnham on the subject of the literal fulfilment of the prophetic Scriptures, without exhibiting any weariness.

The meeting has been a triumphant one, and its effects did not cease with it. One man, a Roman Catholic, was brought into the tent at the commencement by a friend, when he first heard the word about us that had ever reached his ears understandingly. He was for a long time sorely dissatisfied with his old associations, but now is rejoicing in a better hope. Our efforts have been owned and blessed of Him who alone giveth the increase.

The meetings are yet being continued in the chapel. Bro. Himes preached on Monday evening, to a good audience, and Bro. E. Burnham closes this (Tuesday) evening. All will soon leave this city, except Bro. Berick, who will remain with the church here for the present. From here, Brn. Himes, E. and W. Burnham will visit Lewiston, Lockport, and Rochester. Bro. Berick will accompany them to the first and last named places.

To ourselves as a church, our prospects appear encouraging. We feel that God’s blessing is with us in the performance of duty, and our prayer is,

that we may ever be found in the way of duty, and consequently, in the way of blessing.

It may be as well to say, that, somewhat to our surprise, every expense attending this effort (and they were large,) has been fully met by the liberality of the brethren. This fact indicates an interest in this work not to be mistaken.

Yours in hope of immortality,
F. McWILLIAMS.

The Tent-meeting at Champlain, N. Y.

The Big Tent was easy of access, being near the main road on the front, with the Northern railroad at the rear, and about a mile and a quarter from the village of Champlain. There stood our tabernacle, with its banner floating in the swelling breeze, and on it the substance of our hope and prayer, “*Thy kingdom come!*” This was the place of meeting, where we assembled to hear of those things belonging to the coming of Christ and his everlasting kingdom. Forming nearly a half circle in the rear of the big tent, were the tents of the brethren, exhibiting quite a good representation from various places, showing that they have not lost all the sacrificing spirit manifested in time past.

The services commenced agreeable to appointment, and were brought to a close Sabbath, Sept. 21st. A good degree of interest and solemnity was manifested through the entire meeting. The prayer and conference meetings were harmonious, and very encouraging, giving the assurance that the cause of our coming King is still first in the affections of his people. The interest taken by strangers in our meetings, and the doctrines taught, is evidence that our work is not done. And could you have witnessed some of our meetings, and seen the trembling sinner urging his way forward to the stand, in obedience to the invitation, you would have rejoiced with us in the power of God’s truth. We had many candid hearers from the various churches, both ministers and laymen, who seemed to be interested in the glorious truths presented. The public discourses were such as are usually given on such occasions. To many the subjects and matter were both new. We can truly say, the people generally gave a candid hearing; how much they will profit thereby, will be known hereafter. The conduct of the hearers was unexceptionable. The brethren generally were well satisfied with the instruction given, and were prepared anew to enter the field, to combat the works of darkness, and win souls to Christ.

It has never been my privilege to meet with a more generous, self-sacrificing, devoted company of brethren than I met with at this meeting. Those brethren who came from a distance, or who could not furnish themselves with provisions, were well provided for free of charge. They acted nobly, and with commendable promptness, in defraying the expenses of the meeting. May the good Lord reward them double.

This meeting has done me good, and fully convinced me that the preaching of the doctrine of the Advent nigh will produce its legitimate effect. I fully believe it to be God’s present truth. I fully sympathize with the doctrines taught at this meeting and by the Advent Herald, and am willing that the world should know it. By the grace of God, I shall declare these momentous truths according to the ability God has given me. It is time that every lover of the speedy coming of Christ should speak out, and let their light shine, keeping their eye single to the glory of God, that all may see who are for the Lord and who not. O, may we gird up the loins of our mind, be sober, and hope to the end, for the grace that is to be brought unto us at the revelation of Jesus Christ. Yours, waiting for the Lord Jesus,

Norfolk (N. Y.), Sept. 21, 1851. B. WEBB.

LYNCH LAW IN CALIFORNIA.

(From the San Francisco Herald, Aug. 20th.)

A high degree of excitement has been raised in the city, this morning, by the report that the authorities made an entrance into the rooms of the Vigilance Committee before daylight, and rescued from its hands Whittaker and McKenzie, two of the most notorious scoundrels that have yet been apprehended by that efficient body.

The rescue took place under such singular circumstances as to raise a doubt in the minds of a large majority as to whether there was not collusion in the master between the authorities and certain members of the committee.

The committee had scarcely adjourned last night, when the report spread through the city that a resolution had been adopted to execute the two men above named this morning. The matter was thoroughly canvassed in knots at the Union Hotel and other public places. The circumstances known by common report are as follows:

At 3 o’clock this morning, Governor McDougal and Mr. Bremham, Mayor, awakened the Sheriff at his residence, and presented him with a writ issued by Mr. Justice Norton of the Superior Court, commanding him to take the bodies of Whittaker and McKenzie, and bring them into Court, to be dealt with according to law. Col. Hays and some of his deputies immediately repaired to the rooms of the Committee, having declined a posse of police who offered to accompany them. The police, however, followed with some stragglers, who wished to see the result. The Sheriff and Mr. Caperton walked up stairs and entered the room, no resistance being offered. Mr. Caperton advanced to the room in which the prisoners were confined, announced himself to be the Deputy Sheriff, and called on the two men Whittaker and McKenzie to accompany him. Col. Hays meantime guarding the door. When the party were about to leave, Mr. Van Bokkelen laid his hand on the Sheriff’s shoulder and attempted to push him from the door, but Col. Hays told him he was there to do his duty, and he was obliged to do it—and the party were permitted to leave. Two of the members of the Committee expecting treachery, had at the same time let themselves down from the windows, and at once gave the alarm by ringing the bell of the California engine house.

This was a little before the break of day, and im-

mediately the members came pouring in from all directions. Hearing what had taken place, several left in disgust. Amid intense excitement the meeting organized, and the circumstances were detailed. The person who had charge of the room was bitterly denounced; various propositions were made, each more violent than the other; but they adjourned till eight o'clock without taking any action. The bell tolled at half-past seven, and at eight a large number was in attendance, with an excited crowd of citizens outside.

About half-past eight A. M. some one, of course authorized by the committee, announced to the crowd assembled around the rooms in Battery-street, that an immediate attack was about to be made upon the jail, and the prisoners taken forcibly from the custody of the authorities. This produced an instant scattering of the assemblage, and a rush for the scene of the anticipated battle.

(From the *Alta California*, Aug. 25th.)

Yesterday afternoon about half-past two o'clock, the bell of the Monumental engine company commenced tolling in a very rapid manner, and a cry of fire was raised, which however was corrected in a few minutes by the statement that the prisoners, Whittaker and McKenzie, had been taken out of the county jail by some members of the Vigilance Committee. The manner of the rescue was as follows: About quarter past two o'clock the prisoners, as has been the custom for several Sundays past, were taken out of their cells for the purpose of listening to Divine service, which was performed by Rev. A. Williams. Soon after they were called out, the attention of Capt. Lambert, the keeper of the jail, was called to the gate by the sentry who was on the roof, and in a moment the doors were burst open, a rush made, and Capt. Lambert thrown upon the ground and held. The prisoner, Whittaker and McKenzie, were at the same moment seized and carried out. Two or three pistol shots were fired, but were fired in the air, and it is said, merely as signals.

A carriage was outside, in which the prisoners were placed; it was driven, we understand, by one of the keepers of a livery stable, and a pair of fine, dashing gray horses sprang at the word in the direction of Dupont-street. At this juncture, the bell of the Monumental was rung in quick, sharp strokes. The consternation in the streets can better be imagined than described. People ran in all directions, but the crowd seemed hurrying toward the county jail. The excitement and uproar was terrific. As the multitude surged now this way, now that, and finally drifted toward the jail, a carriage might have been seen dashing fiercely down Dupont-street. In it were the capturing party and the prisoners. Pistols were held at the heads of the victims during the time they were in the carriage, and before the crowd were aware what had happened, Whittaker and McKenzie were safe in the rooms of the Committee. Thirty-six members were engaged in the rescue of these men, and it is said that they have for several days been watching an opportunity to re-capture them. Most of the party was composed of the room guards on duty at the time the prisoners were taken from the Committee. It is said that Capt. Lambert called on his men to fire, and that pistols were presented with deadly aim on both sides. The prisoners were taken just as the sermon in the prison had been concluded, and resisted to the utmost the strong arm of the capturers.

THE EXECUTION.

From every ward in the city, and from the most remote suburban parts within the sound of the Vigilance bell, people came flocking, breathless and excited, to the scene of execution. The street presented a scene of furious, mad disorder. Living masses surged down the by-ways, through the thoroughfares, and over the planked roads, until the tramp and roar of the multitude sounded like the beating of the ocean waves upon a stormy shore. Every moment the crowd grew more intense, and the pulse of the excited populace beat higher. Montgomery-street poured its tide of human masses into California-street, and California emptied its living contents, like a mighty river, upon the spot where the prisoners had been taken by their captors. Here are the Vigilance Committee chambers—two large frame houses, ranged side by side, of two story construction, their "gable-ends" fronting Battery-street, in the block between California and Pine-streets. The lower floors of these buildings are occupied as stores—the upper apartments are the Vigilance chambers, and have each heavy double doors, opening upon Battery street, above which project timbers and pulleys, such as are used in store-lofts for the purpose of hoisting goods from the ground.

The afternoon was very windy, and the dust of the streets filled the air. While the multitude were passing into Battery-street, and securing all the elevated places and positions for overlooking the proceedings, an outcry and huzza rent the air, and was borne up from the rooms of the Committee far into the city, until ten thousand throats seemed to join in a general cheer and shout of congratulation. The Committee had assembled, and were preparing to execute justice upon the criminals. A carriage dashed round the corner and up California-street. It was greeted with cheer after cheer. The driver stood up in his box, waved his hat, and huzzed in reply. This was the carriage in which the prisoners had been carried off from the county jail, and which was now returning from the Committee rooms. It was drawn by white horses, whose sides were reeking with foam and perspiration. The crowd parted right and left as it passed, but closing up thronged the streets, and packed every square foot of ground within sight of the Vigilance chambers.

The house tops, the windows, piles of lumber and of goods, and all other accessible points of elevation that afforded footing for a place to clamber up and hold on, were seized and occupied. Heads were thrust forth from the windows all along the line of the street in which the crowd was gathered. Women were crushed between the restless, swaying bodies of the more rugged species of animal life. A confused, busy hum of low voices pervaded the air, and might have been heard blocks distant. Still the crowd increased. Members of the Vigilance Committee, arriving on the ground, after jostling through

the dense mass of human beings, found the passage to the chamber completely blocked up and closed, the doors being fastened inside, so as to resist the pressure from without. In the southern chamber a rope had been "tied" through the block attached to the beam above the left door, and several members appearing at the fall, lowered the rope to their comrades below, and swung them up from the ground, thus giving them access to the Committee.

Twelve minutes had elapsed since the alarm was sounded on the fire bell, when the door of the northern chamber opened, a few members appeared without their coats, and addressed a few words to the heaving, surging masses below. The din of human voices that arose completely drowned the speakers' words. It was understood that the capture of the prisoners was announced. Cries of "Hang them up!" "now and here!" ensued, and the tumult and noise each moment grew greater. A member of the Committee waved his hand, significant of assent to the proposition, and in a momentary lull we could catch the remark, hurriedly and energetically made—"We have them—never fear—it is all right;" and a thundering shout of wild congratulation announced that the people below were as fully bent upon witnessing justice done as their representatives in the chambers above. A few of the Committee then dashed out the glass above the door of the southern chamber, and one of them number mounted into the opening, holding one end of a rope. Dexterously clinging to the clapboards on the outside, he managed to pass the rope through the block, and returned with the two ends to the floor. Both doors of the Committee rooms were then closed—the fatal rope inside.

It was now within fifteen minutes of 3 P. M.—seventeen minutes only having been spent in rescuing the prisoners from the jail, conveying them to the rooms, and completing the preliminaries of their execution. The great, dense, agitated crowd that covered the roof, and clung by dozens to the sides of all the adjoining houses, and packed the streets, darkened the walls and filled the rigging and boats along the docks, presented an awful and imposing spectacle of excited, impatient, and resolute mankind. Ten thousand faces were upturned, and every eye was fixed upon the doors of the Committee chambers. The vast concourse was stilled almost to the hush of death, but this was only for a few seconds. Two minutes only had passed after the ropes were drawn in, and already the crowd showed signs of impatience. The first murmur had scarcely arisen, however, when the doors of both chambers were simultaneously jerked open, presenting to view each of the prisoners, half surrounded at each door by members of the Committee. A terrific shout rent the air. The multitude tossed to and fro—above all, amid all, calmly but sternly stood the band of the Brothers of Vigilance, and in their hands the fainting, drooping, gasping criminals, their arms pinioned, and their feet secured. The rope was about their necks, their coats having been removed, and they stood aghast and trembling in the brief second of lifetime allowed them to confront the stormy sea of human beings spread far out below. Another second of time and they were tossed far out into space, and drawn like lightning up to the beam's end. Both were executed at one and the same instant, the signal being given throughout the chambers, and the members rushing back with the ropes until the culprits each had been dragged to the block, and hung almost motionless by the neck. Then a few convulsive throbs, and the names of McKenzie and Whittaker were but empty words—their tabernacles of flesh cold in "obstruction's apathy."

While they were hanging, the crowd below vented in whispers, and some of the more thoughtless in shouts, their approval. One or two of the Committee very indecorously appeared at the threshold from which the poor wretches had the instant before passed into eternity, and seemed to recognize acquaintances among the populace, exhibiting very little reverence for the sacredness and solemnity of death, to say the least. McKenzie was attired in gray pants and coarse shirts, and was hung from the beam in front of the northern room of the Committee. While being dragged to the fatal spot from the further end of the room, he manifested an overwhelming fright and terror. His face was pallid, his eyes upturned, his hair seemed to stand out from the scalp, and every fibre of his flesh quivered and seemed to clutch existence. Whittaker was more apathetic and unmoved. He was cleanly dressed, and was much the best looking man of the two. McKenzie exhibited a countenance when brought up to the door, that few who looked upon it can ever forget. The spectators turned away from the bodies while swinging in the air, and the great crowd began to disperse, slowly, silently, solemnly. Numbers of men were continually arriving on the ground, as the earliest comers took their departure. Over fifteen thousand people, probably, visited the place of execution during the afternoon.

The bodies, after hanging forty-nine minutes, were taken down, and it being found that life still re-

mained in the body of Whittaker, it was again suspended from the beam. Twenty minutes thereafter it was again cut down, and then, we understand, the coroner was admitted to hold his inquest. But two or three witnesses were examined at the inquest. The physicians present decided that the necks were not broken, and the jury returned the following verdict:

In accordance with the testimony, the jury, after deliberate consideration, have come to the conclusion and accordingly render their verdict, that Samuel Whittaker and Robert McKenzie came to their death by being hanged by the neck, thereby producing strangulation, by the act of a body of citizens styling themselves the Vigilance Committee of San Francisco, on the afternoon of Sunday, August 24th, at about three o'clock, in front of the Vigilance Committee Room, on Battery-street, near California-street, from the second story thereof. (Signed.) Theo. Payne, Jas. Hagan, J. Slocum, Jno. G. Griswold, Wm. M. Moore, Jas. H. Wingate, E. Gallagher, Coroner.

In Sacramento city a similar excitement took place, growing out of the reprieve by Governor McDougal,

of Robinson, one of the highway robbers condemned with two others to be executed. The people took charge of the prisoner, and after the officers of the law had fulfilled their duties upon the two others, proceeded to execute him. Governor McDougal was burnt in effigy, and in public resolutions requested to resign.

New York Weekly Times.

A very large Weekly Newspaper for the Country, edited by Henry J. Raymond. Price, \$2 a year; ten copies for \$15; twenty copies, \$20.

On Saturday, Sept. 27, the subscribers will issue the first number of a new Weekly Newspaper, in the city of New York, to be called *The New York Weekly Times*, to be printed upon a very large quarto sheet of eight pages and forty-eight columns, in close, clear type, and in the handsomest possible style.

The *New York Weekly Times* will be printed on Thursday of each week, and will present the News of the Day, in all departments and from all quarters; Correspondence from all parts of Europe, from California, Mexico, and South America, and from all sections of the United States, written expressly for The Times by intelligent gentlemen permanently enlisted in its support; full reports of Congressional and Legislative Proceedings; of Public Meetings, Political and Religious; transactions of Agricultural, Scientific, and Mechanical Associations; and generally of whatever may have interest or importance for any considerable portion of the community; Literary Reviews and Intelligence, prepared by competent persons, and giving a clear, impartial, and satisfactory view of the current Literature of the day; Criticisms of Music, the Drama, Painting, and of whatever, in any department of Art may merit or engage attention; and Editorial Articles upon everything of interest or importance that may occur in any department—Political, Social, Religious, Literary, Scientific, or Personal, written with all the ability, care, and knowledge, which the abundant means at the disposal of the subscribers will enable them to command.

The *Weekly Times* will be under the Editorial management and control of Henry J. Raymond; and while it will maintain firmly and zealously those principles which he may deem essential to the public good, and which are held by the great Whig party of the United States more nearly than by any other political organization, its columns will be free from bigoted devotion to narrow interests, and will be open, within necessary limitations, to communications upon every subject of public importance.

In its Political and Social discussions, The Times will seek to be Conservative, in such a way as shall best promote needful reform. It will endeavor to perpetuate the good, and to avoid the evil, which the Past has developed. While it will strive to check all rash innovation, and to defeat all schemes for destroying established and beneficent institutions, its best sympathies and co-operation will be given to every just effort to reform society, to infuse higher elements of well-being into our political and social organization, and to improve the condition and the character of our fellow men. Its main reliance for all improvement, personal, social, and political, will be upon Christianity and Republicanism—it will seek, therefore, at all times, the advancement of the one and the preservation of the other. It will inculcate devotion to the Union and the Constitution, obedience to Law, and a jealous love of that personal and civil liberty which constitutions and laws are made to preserve. While it will assert and exercise the right freely to discuss every subject of public interest, it will not countenance any improper interference, on the part of the people of one locality, with the institutions, or even the prejudices, of any other. It will seek to allay, rather than excite, agitation; to extend industry, temperance, and virtue; to encourage and advance Education; to promote economy, concord, and justice in every section of our country; to enlighten and enlighten public sentiment, and to substitute reason for prejudice, a cool and intelligent judgment for passion, in all public action, and in all discussions of public affairs.

The subscribers intend to make *The Times at once the best and the cheapest Weekly Family Newspaper in the United States*. They have abundant means at their command, and are disposed to use them for the attainment of that end. The degree of success which may attend their efforts, will be left to the public judgment.

Voluntary Correspondence, communicating news, is respectfully solicited from all parts of the world.

The *Weekly Times* will be mailed to subscribers at the following rates:—Single copies, \$2; ten copies to one address, \$15; twenty copies to one address, \$20.

Postmasters throughout the United States are authorized and invited to act as agents for The N. Y. *Weekly Times*.

The New York Daily Times will be published at the same office every Morning and Evening, and will be sent to subscribers in any part of the United States, at the low price of Four Dollars a year.

All payments for subscription or advertising must be made in advance; and postage on all letters must be pre-paid.

Communications for the editorial department must be addressed to Henry J. Raymond, Editor of the *New York Times*; letters upon business, or inclosing money, to Raymond, Jones & Co., Publishers.

Editors of weekly newspapers throughout the United States, who will publish this prospectus once, and call attention to it in their editorial columns, may receive *The New York Weekly Times* in exchange. For three publications in successive numbers, they may receive the *Daily Times*.

Subscriptions and Advertisements left at the office, No. 118 Nassau-street, or sent by mail, are respectfully solicited.

New York, Sept. 19, 1851. RAYMOND, JONES & CO.

AGENTS FOR THE HERALD.

Albany, N. Y.—D. Duesler, No. 5 North Pearl-street.

Auburn, N. Y.—H. L. Smith.

Buffalo, " W. M. Palmer.

Brattleboro, Vt.—B. Perham.

Cincinnati, O.—Joseph Wilson.

Clinton, Mass.—H. R. Gray.

Detroit, Mich.—L. Armstrong.

Eddington, Me.—Thos. Smith.

Granville, N. Y.—N. S. Elias.

Hallowell, Me.—I. C. Wellcome.

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Hevelton, Vt.—W. D. Ghosh.

Homer, N. Y.—J. L. Clark.

Lockport, N. Y.—H. Robbins.

Lowell, Mass.—E. H. Adams.

L. Hampton, N. Y.—D. Bosworth.

Worcester, Ms.—D. F. Wetherbee.

For GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., Berwick Place, Grange Road, Bermondsey, London.

SACO, Me., April 23, 1849.

Dr. J. C. Aver—Sir: I have used your *Cherry Pectoral* in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution, that it is an admirable compound for the relief of laryngeal and bronchial difficulties. If my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper.

EDWARD HITCHCOCK, LL.D.

From the widely-celebrated Prof. Silliman, M. D., LL. D., Professor of Chemistry, Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil. and Scientific Societies of America and Europe.

"I deem the *Cherry Pectoral* an admirable composition from some of the best articles in the *Materia Medica*, and a very effective remedy for the class of diseases it is intended to cure."

New Haven, Ct., Nov. 1, 1849.

Major PATTISON, President of the S. C. Senate, states he has used the *Cherry Pectoral* with wonderful success, to cure an inflammation of the lungs.

From one of the first Physicians in Maine.

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THE ADVENT HERALD.

BOSTON, OCTOBER 18, 1851.

BOOKS FOR SALE AT THIS OFFICE,
NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore.

As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

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PURCHASED BOOKS.

The following books not being published at this office, it is expected that those ordering them will send the money with their order.

CAUDEN'S CONCORDANCE.—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1 50 bound in sheep; \$1 25 in boards. (In boards, 30 oz.)

In sheep it cannot be sent by mail.

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Weight too much for the mail, with the cover.

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THE NIGHT OF WEEPING; or Words for the Suffering Family of God.—By Rev. H. Bonar.—Price, 30 cts. (7 oz.)

THE MORNING OF JOY; being a sequel to the Night of Weeping. By the same.—Price, 40 cts. (8 oz.)

THE SECOND ADVENT: not a PAST EVENT—A Review of Prof. Alpheus Crosby.—By F. G. Brown.—Price, 15 cts. single; \$10 per hundred. (3 oz.)

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THE AMERICAN VOCALIST.—For a full description of this work, see advertisement.—Price, 62½ cts. (22 oz.)

LAST HOURS, or Words and Acts of the Dying.—Price, 62½ cts. (10 ounces.)

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THE PNEUMATOLOGIST—Vol. I.—Published monthly, by J. Litch. This volume contains articles on "Prevision," Spiritual Manifestations, Nature of the Soul, State of the dead, Progress of Romanism, Final Doom of the Wicked, &c. &c. Price (paper cover), 75 cents (7 oz.); in boards, \$1 (10 oz.).

ANALYSIS OF GEOGRAPHY, by Sylvester Bliss, author of "Maps, Geography of New England, &c." This is a new and more scientific mode of teaching Geography, and has been adopted in the cities of Hartford, Ct., Worcester, Mass., and in other large towns, with much success. Price, 75 cts.; \$6 per doz. (12 oz.)

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TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts. (7 oz.)

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NOTICE.

The Ministerial Association recently noticed in the *Advent Herald*, will be held in Newburyport, Mass., Oct. 28th. All the Advent ministers of New England are requested to attend. Particulars hereafter.

Henry Plummer, J. Pearson, Jr. E. Crowell,
P. Hawkes, J. V. Himes, B. Morley,
P. B. Morgan, I. H. Shipman, L. Osler,
I. R. Gates, O. R. Fassett.

Foreign News.



Since our last the steamships *Asia* and *Humboldt* have arrived at New York, with dates from Paris and London to Sept. 24th. The news brought by them is of no particular importance.

Public feeling in France, so far as it is made known by the leaders of the various parties, seems to favor the proposed revision of the Constitution. Lamartine advocates the measure, and would have the clause in that instrument, prohibiting the same individual from filling the Presidency in two successive terms, stricken out.

The probability that the Prince de Joinville will be a candidate for the Presidency, appears to have created some uneasiness among the aspirants for that office. His undoubted popularity, even should Louis Napoleon again be made eligible, would render the latter's re-election uncertain.

The oppressive measures against the freedom of the press continue to be carried out with unexampled severity. The conductors of the *Presse* and the *Evenement* have each been sentenced to an imprisonment of six months, and a fine of 100,000 francs.

Reports of political disturbances in the provinces are very rife. The despatch of troops to various parts, and the frequent arrests and trials, follow each other in quick succession.

Mr. Walsh, late U. S. consul at Paris, and still resident in that city, writes from thence to the N. Y. *Journal of Commerce*, under date of Sept. 16th:

That great events are just before us is certain. That crisis of which I have often spoken to you is drawing very near. Between the 16th day of September, and the middle or end of next May, the destinies of Europe for probably half a century,—which in these days is a very long time,—will be decided. A fierce struggle—it may be a most desperate and bloody struggle—between liberty, civil and religious, on the one hand, and hoary despotism in politics and religion on the other. What will be the issue God alone knows.

I find that there is a wonderful activity here in the political world. The foreign ambassadors,—especially those of Austria, Prussia, and Russia,—have frequent conferences, and are constantly sending and receiving despatches. Nor are the ministers resident of the smaller powers, such as Sarдинia, Naples, Spain, the States of the Church, Belgium, and Holland, idle. Those of England and the United States are wide awake, and the former has not a little to do to look after these continental states, and the movements of their rulers.

The *Droit* relates the following tragic occurrence, which it states recently occurred in Paris:

A commercial traveler, whose business frequently called him from Orleans to Paris, M. Edmund D., was accustomed to go to an hotel with the landlord of which he was acquainted. He arrived a few days ago at the hotel where he was in the habit of staying. One evening, after supper, he invited the people of the hotel to go to his chamber to take coffee, and he promised to tell them a tale full of dramatic incident. On entering the room, his guests saw on the bed, near which he seated himself, a pair of pistols. "My story," said he, "has a sad denouement, and I require the pistols to make it clearly understood." As he had always been accustomed, in telling his tales, to indulge in expressive pantomime, and to take up anything which lay handy calculated to add to the effect, no surprise was felt at his having prepared pistols. He began by narrating the loves of a young girl and a young man. They had both, he said, promised, under the most solemn oaths, inviolable fidelity. The young man, whose profession obliged him to travel, once made a long absence. While he was away, he received a legacy, and on his return hastened to place it at her feet. But on presenting himself before her, he learned that, in compliance with the wishes of her family, she had just married a wealthy merchant. The young man thereupon took a terrible resolution. "He purchased a pair of pistols like these," he continued, taking one in each hand, "then he assembled his friends in his chamber, and after some conversation placed one under his chin, in this way, as I do, saying in a joke, that it would be a pleasure to blow out his brains, and at the same moment he pulled the trigger." Here the man discharged the pistol, and his head was shattered to pieces. Pieces of the bone and portions of the brain fell on the horrified spectators. The unfortunate man told his own story.

Letters from Rome to the London papers, represent the rigor of the Papal Government as unabated. The *Paris Univers* publishes a letter from Rome of the 14th of September, giving the following particulars of an attempt at assassination by an "infernal machine." When it is recollected how free Rome was from crime under the Republic, some idea may be formed of the grinding tyranny of the Papal Government, when the people resort to such methods to revenge themselves on their oppressors.

There is on the Piazza Navona a large shop of drugs and groceries, which belongs to M. Mengacci, son of the person who under Pius VII. stuck up the bull of excommunication against Napoleon, and who has preserved the traditions of attachment to the Holy See, left him by his father. Every evening he comes from his palace in the Strada Ripetta to the shop, to enjoy the conversation of a certain number of friends devoted like himself to the defense of the church and of society. He is usually accompanied by some of his sons. On the evening of the 9th he went, according to his custom, to his shop, accompanied by one of his children. He there found, amongst others, Capt. Galanti, some carabiniers, and two priests. M. Mengacci seated himself at a desk to examine the books, while the customers continued to make their purchases.

All at once shouts and cries of indignation were heard on the outside. Two men had set down before the door, which opens on the square, a basket, and after a pause of a few minutes they went off, leaving it. Their dress was not exactly the same as that of the peasants who display in that spot baskets of vegetables and fruits; and they accordingly excited the attention of a peace officer on duty. It is probable, however, that he would not have seriously occupied himself with them if, fortunately, he had not seen a faint light in the basket. He advanced to see what it was, when he found himself in presence of an infernal machine, near which the light was burning. A minute later the flame would have reached the gunpowder, and there would have been an explosion. His cries attracted a considerable crowd. The machine had the form of a cannon, about two feet long; its mouth was directed towards the group in the shop, who could be easily seen through the glass door. It was a very solid wooden cylinder, bound round with iron, and the interior was two or three inches in diameter. The charge consisted of three pounds of gunpowder, twenty-five bullets, a great quantity of bits of old iron and broken glass. There was sufficient to have killed all the persons present.

The Neapolitan Government has published an official reply to Mr. Gladstone's letters to the Earl of Aberdeen, in the

shape of a bulky pamphlet. The correspondent of the *London Times* at Naples, states his opinion that this publication will by no means succeed in effacing the obloquy which Mr. Gladstone's letters have thrown upon the Government of Naples.

Letters from Madrid of Sept. 18th state, that a very strong feeling exists there against the United States on account of the invasion of Cuba. Some were in favor of Spain declaring war against the United States at once, looking to the probable capture of American merchant ships as a set-off to the loss of Cuba, which was regarded as being likely to occur in any case. The news of the capture and execution of Lopez and his companions, however, had not then reached Madrid. The Government was about to send six or eight thousand additional troops to Havana.

Kossuth and his compatriots have at last been given up by the Turkish Government. They left the Dardanelles for Messina on board the American steam frigate *Mississippi* on the 7th of Sept. They were to proceed to England, and thence to New York, where they are daily expected. Their departure, it is said, will greatly disturb the relations between the Porte and Austria.

Serious disturbances have broken out in Van, in Asia Minor. Towards the latter end of Aug., according to accounts, the Christian population, composed mostly of Armenians, had raised the standard of revolt, and had attacked the Mussulmans, who number about 20,000. The number of killed and wounded is said to be great, and had it not been for Fezhal Bey, who came to restore order, the massacre would have been awful. The city has been pillaged, and part of it destroyed by fire, the work of incendiaries. The dispute between the Christians and Mussulmans arose on account of the former having adopted bells for their churches. It is the belief of some, however, that the difficulty was owing to the plottings and secret workings of Russian agents, who, since the recent events at Aleppo, have been overrunning the country, inciting the Christians to revolt against their Mussulman rulers.

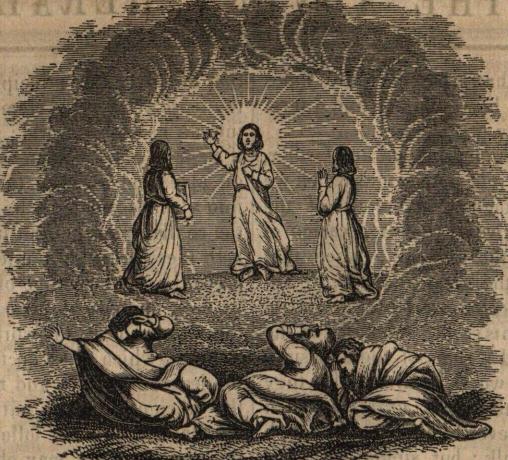
Intelligence has been received of an armistice between the Russians and the Circassian chief Schamil, who has so long successfully resisted the Russian armies. The Russians agree to abandon all their conquests and forts, and withdraw beyond the line of the Kouban. Schamil, on the other hand, guarantees to disarm his warriors, and not to molest the caravans trading to Azerbaijan. The armistice is for one year, at the expiration of which a treaty of peace will be concluded.

THE EMBARRASSMENTS OF THIS OFFICE.—Those indebted to this office will remember that we commenced the year with a debt of \$2000 upon us, in addition to our expenses of \$100 per week, an expensive law-suit to defend, and the untiring efforts of our enemies to cripple our circulation and receipts. Under these circumstances, it will require the prompt payment of dues to the office to hold our own—to say nothing of the debt we owe, only a small portion of which we have thus far been able to pay. Will not those indebted respond to the amount of their dues, and not further embarrass us by inattention to this reasonable request? We also wish to publish several valuable works, which our embarrassments have caused us to suspend.

To the Advent Ministers of New England—Dear Brethren: You have probably seen in the *Herald* the call for a Ministerial Association, to be held in Newburyport, commencing the 28th inst. To prevent any misunderstanding in reference to that meeting, it may be as well to state the objects for which it is called. They are—

1. For mutual edification. 2. To seriously consider the condition of fields destitute of laborers, and from which calls for help have been especially made. 3. To deliberate upon a plan by which to enable those brethren who, by force of circumstances, have heretofore been unable to devote more than a portion of their time to the work of the ministry, to devote all their energies to the cause. 4. To consider on the best means of more effect

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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"FOLLOW ME."

BY C. P. ILLSLEY.

Voyagers on life's troubled sea,
Sailing to eternity!
Turn from earthly things away—
Vain they are, and brief their stay;
Chaining down to earth the heart,
Nothing lasting they impart—
Voyager! what are they to thee?
Leave them all, and "follow me."

Traveler on the road of life!
Seeking pleasure—finding strife—
Know, the world can never give!
Aught on which the soul can live;
Grasp not riches—seek not fame—
Shining dust and sounding name!
Traveler! what are they to thee?
Leave them all and "follow me."

Pilgrim through this vale of tears!
Banish all thy doubts and fears;
Lift thine eyes—a heaven's above!
Think—there dwells a God of love!
Wouldst thou favor with him find?
Keep his counsels in thy mind.
Pilgrim! much He's done for thee,
Wilt thou then not "follow me?"

Wanderer from the Father's throne,
Hasten back—thy erring own;
Turn—thy path leads not to heaven!
Turn—thy faults will be forgiven!
Turn—and let thy songs of praise
Mingle with angelic lays.
Wanderer! have they charms for thee?
I know they have—then "follow me."

The Pope, the Man of Sin,

AND

Rome, the Babylon of the Apocalypse.

Two Lectures, delivered on Tuesday, May 27th, and Thursday,
May 29th, 1831, in Exeter Hall, London.

BY REV. J. CUMMING, D.D.

(Continued from our last.)

The Man of Sin is said again to be exalted "above all that is worshipped." This does not mean religious worship. The Greek word is *seasma*, derived from *sebas*, which means reverence or honor; *seasma* signifying that which is revered or honored. The Emperor (in Latin, *Agustus*) was called *sebastos*, as a title of high official dignity. The Man of Sin, then, is "exalted above all that is called god"—that is, above civil magistrates; and "above all that is worshipped"—that is, all to whom reverence is due. So that the loyalty we owe to kings, the reverence that we owe to parents, the affection we owe to children (for to denounce the heretic, whether son, or wife, or father, or mother, is a sacred duty, according to the rescripts of the Inquisition) the obedience due to husbands—all is to be observed and merged in the great exactations of obedience that the Pope makes on his subjects; he is the great German Berserker who feeds upon all sorts of creatures, appropriating the strength of each to add to his own giant power.

The Man of Sin also "sitteth in the temple of God, shewing himself as if he were God." The "temple of God," it is argued by some, means the temple of Jerusalem; but first, there will be no temple in existence at Jerusalem at the period to which the apostle alludes, as that of the manifestation of the Man of Sin: our Lord's predictions settled this. Secondly, the Jewish temple was never called the temple of God after the Jews rejected Christ. Thirdly, by Jews

speaking to Jews it was called the temple of God at Jerusalem; but by a Christian apostle writing to Gentile Christians, and especially in a prediction of the future, it could never be so called. Fourthly, the Greek word used is not *ieron*, but *naos*, (from which we derive *nave*) a word never used by the apostles to denote the temple at Jerusalem. If it be the temple of Jerusalem to be rebuilt, as the Tractarians say, by Antichrist, into which this Man of Sin is to enter, it could not be called the temple of God; it would be rebuilt by Antichrist, and would be his temple, and no more the temple of God than the Mosque of Omar. The word *naos* was always used to describe the holiest place of a heathen temple, where the image of the deity was; corresponding to what we call the chancel, the choir, or the altar-end of a church. The words are, "he sitteth in the temple of God, shewing himself that he is God." Now let me read you the following from the *Ceremoniale*:

"Upon the newly consecrated Pope they put the scarlet precious pluvial, and a mitre ornamented with gold and gems; they then make him sit upon the high altar, where the cardinals give him reverence in succession, kissing his feet, his hands, and his mouth."

Catalano, quoting the account of the election of Pius II., adds:

"When placed upon the high altar he is adored by the cardinals."

Remember what the high altar in the Church of Rome is. It is the place where the priest tells you he changes a piece of bread into the soul, divinity, body, and blood, of the Son of God, and where he keeps the Saviour in a pyx. When a Roman Catholic kneels to his altar he does a consistent thing—he believes God is on it; but when a Puseyite does it, it is a complete sham; for he kneels only to a piece of stone. Protestantism is consistency, Popery is consistency, but Puseyism is neither fish nor flesh, but a huge inconsistency. As another evidence of the Pope's exaltation, I have myself the cast of a coin, which was sent me from Rome, having on it the representation of two cardinals putting a tiara on a pope's head, with the inscription, "Quem creant adorant," "whom they create they worship." Another cast represents a king kneeling, and a pope waving his hand and blessing him, saying: "Thus shall the world be blessed." It is not said that the Pope *says* he is God, but that he *shews* himself as if he were God: he assumes the position and the dignity that belong to God only. *L'Univers*, a Roman Catholic newspaper, in giving an account of the consecration of the Pope, says: "Pius IX. was seated on the high altar, and was *adored* by the cardinals;" and Eustace, a Roman Catholic priest, who writes a classic tour through Italy, is shocked by seeing in his own church, the Pope enthroned where Christ the living God alone should be, and remonstrates against it. As another evidence, let us see what is said of the Pope by others. Belalmine says:

"If the Pope should err, by commanding vices or prohibiting virtues, the church is bound to believe vices to be good, and virtues bad, unless she would sin against conscience."

I contend that whoever claims to supersede conscience, and to put his hand in that holy place, assumes the prerogative of God, and shews himself as if he were God. The following language, applied to the Pope, I found only yesterday in the *Canon Law*.

"If a Pope, forgetful of his own and his brethren's salvation and is silent from good, that he injures himself and all besides, insomuch that he drags down innumerable multitudes of people to be eternally punished with himself with many stripes in the bondage of hell, no mortal presumes to find fault with his sins because he who is to judge all is to be judged by none."—Distinct. 40, p. 126. *Decreti prima pars*, Lips. 1839.

I once received a note from a friend of Lori Ebrington, the Member for Plymouth, saying that his Lordship had stated that in the *Canon Law* the Pope was called "Our Lord God the Pope,"

and that he had been taken to task by a priest on that account. The priests, you know, are always quiet until they get hold of a good thing which they can make something of, and then they speak out. I have no doubt that there are twenty or thirty clever Jesuits here to-night, and if I slip in a single word you will be sure to have it in the papers by and bye. The passage which the nobleman had quoted was substantially correct, and is as follows:

"It is plainly shewn that the Pope cannot be bound or loosed by the civil power, who it is obvious was called God by Constantine; and it is clear that God cannot be judged by man."—*Distinctio q. 6, 7. Decreti pars prima*, p. 290, Lips. 1839.

That is, the Pope is here called God, but the words are not "*Noster Dominus Deus*." In the *Canon Law*, however, prior to the 15th century, these words were inserted. I suppose they were so ashamed of them that they struck out *Noster Dominus*; but they forgot (like the Cardinal's secretary in the matter of the oath) to leave out *Deus*, which is the strongest word of all, and which remains in the *Canon Law* to this day. On the gate of Tolentino, I have read there is or was the following inscription: "Paulo III. optimo maximo Deo in terris—Paul the third, a god on earth."

Baronius, speaking of John of Constantinople as opposing the Pope, describes him as setting himself against the Most High God. The words "*sitteth in*" I may mention is from the Greek *kathisai eis*, to sit into, and implies being carried or moved towards, as the Pope is carried towards the high altar. *Cathedral* is derived from the same root, and means literally a sitting place; it is now the place where a bishop has his throne or his chief seat (*sedem*), or see, or diocese over which he presides. Thus, then, this man, like a bishop, sits in his cathedral, "which is the temple of God," showing himself by sitting above the high altar, as if he were actually God himself. My illustrations have clearly proved that.

The next point, which has occasioned some dispute, has reference to the word *Antichrist*. It is said that the Pope is not opposed to Christ, and that you cannot therefore call him *Antichrist*. But the word *Antichrist* does not mean opposed to Christ. I have a list of all the words in the New Testament composed of *anti* combined with a noun, and in innumerable instances this prefix means, not *against*, but *taking the place of*. Thus in classic usage *anthupatos*, or *anti upatos*, means a pro-consul, one who takes the place of a consul, not one who is opposed to him; *antibasileus*, a *pro-rex*, one who takes the place of a king; *antitupon*, a copy corresponding to the original. Homer says that Achilles was *oos antileoon*, "equal in strength to a lion." You recollect reading of the *Antipopes*: they were not opposed to Popedom, but were fighting for it, and so anxious were they to get it that they did all they could to dislodge the person who had possession of it. *Antichrist*, then, does not mean one who is opposed to Christ, but one who takes the place of Christ. This is exactly Popery. What is the Pope's title? The Vicar of Christ. You know when there is a vicar in a parish, it means that the rector is absent. So with the "vicar of Christ." It implies that Christ is in the midst of two or three met together in his name, while in perfect contrast *Antichrist* is in the midst of two or three hundred thousands met together in his name: the last, the apostasy; the first, the church of the living God.

Is Christ the Good Shepherd?—the Pope begins one of his bulls by claiming this title. Has Christ the key that opens and no man shuts?—The Pope professes to have it. Bellarmine says: "The Pope is the father of the faithful—the pontiff of Christians—the prince of priests—vicar of Christ—head of the body—foundation of the building—bridegroom of the Church." The Romish Church is an attempt to anticipate the millennial Church, and the Pope a truly blasphemous mimicry of Christ when he comes and reigns over it.

I might shew you, at great length, how the

Pope, in every respect, takes the place of Christ, but time would fail me to do so.

It has been argued, that a person called "the lawless one," "the man of sin," must be an individual, and not a succession of persons. You ask what authority I have for it? In Daniel we read of four kings, the heads of four successive empires—that is confessedly a succession of kings. In Heb. 9:7 we read: "Into the second went the High Priest alone once every year;" that was not an individual, but an office held by many in succession. So in the *Revelation*, the woman treading on the moon (12:1), and the woman sitting on the living creature (13:1), are admitted by all parties to be individuals made the types of successive multitudes. The woman is a type of society. So the Man of Sin is the head and representative of a society; and just as "he that letteth" is the Roman Emperors, so "he that sitteth" is the Roman Popes—not one person, but a succession of persons, one wearing a crown, the other a tiara. It may be said that the Pope does not profane and deny Christ. John, in his Epistle, says: "He is antichrist that denieth the Father and the Son;" and he says again: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist whereof ye have heard that it should come." Now, it is very remarkable that the Pope has yet more recently shewn this. Only last year the Pope decided that the Virgin Mary was born immaculate, that she was not in the lineage and line of sinners, but was lifted out of it, and does not, therefore, belong to the grand bundle and category of humanity. Now, if Christ was born of one who was lifted above my nature, then his descent is affected, and ancient prophecies are unfulfilled. In other respects it may be shewn that the Pope nullifies this great truth. The incarnation is the manifestation of Christ as a Priest—but the Pope supersedes that; the manifestation of Christ as a prophet—the Pope supersedes this also; and the manifestation of Christ as a King—and the Pope assumes this too. It is very remarkable that Augustine, to whom Roman Catholics would refer, say:

"Whoever denies that Jesus is the Christ, is Antichrist. If we would know who denies this, we must judge by deeds, and not by words. For all, if they were asked, would with one mouth confess that Jesus is the Christ. Let the tongue be silent, while we interrogate the life. If we do so, and if the Scripture itself tells us that a denial is made not so much by words as by deeds, truly we shall find many antichrists who confess Christ with their lips, but reject him by their lives. Where in the sacred Scriptures do we find this? Listen to the apostle Paul, who, speaking of such things, says, 'They profess to know God, but in deeds deny him.' Whoso denies Christ is Antichrist."

I am not singular in this interpretation; for Edwards, a most distinguished divine, says that Luther, Calvin, Beza, Rivet, and all the divines of the Reformation, held the Pope to be *Antichrist*. "All the ancient doctors and divines of our own church," says an eminent writer of the Church of England, "were steadfast in this persuasion. Tyndal, Fox, Latimer, Jewell, Archbishop Parker, Archbishop Whitgift, when he was made D. D. (1556), maintained this thesis, "Papa est ille *Antichristus*;" and of the same opinion were Whittaker, Rainolds, Archbishop Grindal, Archbishop Abbot, Bishop Andrews, Bishop Morton, Willet, Sutcliffe, Hooker, Bishop Davenant, and Bishop Hall. Dr. Jackson, a very learned divine, says: "The Papists see as little concerning *Antichrist* as the Jews saw concerning Christ; for as the latter still look for the Messiah who is already come, so the former expect an *Antichrist* who hath been for a long time revealed, and is revered by them as a God."—*Creed*, b. 3, c. 8. Again: "He who will not acknowledge the Papacy to be the kingdom of *Antichrist* hath great reason to suspect his heart, that if he had lived with our Saviour he would scarce have taken him for the Messiah."—(b. 3). The translators of the Bible called the Pope the *Man of Sin*; and he

is also so called in the articles of religion, agreed to by the bishops and clergy in Ireland. You will find a beautiful commentary on this very passage in a volume published by the present excellent and pious Archbishop of Canterbury, on the second epistle to the Thessalonians, who also proves the Pope to be what I have now described.

"He that letteth," i. e., prevents, is almost universally interpreted to be the Roman Emperors. Tertullian says: "Christians prayed for Roman Emperors, for by their continuing to do so, the grievous calamity of an Antichrist is hindered." So Jerome, Chrysostom, Ambrose, Augustine, Cyril. Ambrose says: "After the death of the Roman Emperors Antichrist appears." Gibbon says, "Rome had reached about the close of the fifth century, the lowest period of her depression. Like Thebes, Babylon, or Carthage, the name of Rome must have been erased from the earth if the city had not been animated by a vital principle, which again restored her to honor and dominion. The temporal power of the Popes insensibly arose from the calamities of the times." When Constantine removed the seat of empire to Constantinople, one letting power was removed.—(To be continued.)

Concerning the Conflagration.

BY THOMAS BURNET.

The following are a series of extracts from the writings of this eminent divine and philosopher, who wrote about two hundred years ago, giving the opinions of the ancients, early fathers, and scriptural teachings, on the final conflagration—showing their identity with Second Advent views.

When we speak of the end or destruction of the world, whether by fire or otherwise, it is not to be imagined that we understand this of the *great universe*; sun, moon, and stars, and the highest heavens; as if these were to perish or be destroyed some few years hence, whether by fire or any other way. This question is only to be understood of the *sublunary world*, of this earth and its furniture; which had its original about six thousand years ago, according to the history of Moses; and hath once already been destroyed, when the exterior region of it broke, and the abyss, issuing forth, as out of a womb, overflowed all the habitable earth.—Gen. 7:17; Job 38:8. The next deluge is that of fire; which will have the same bounds, and overflow the surface of the earth, much-what in the same manner. But the celestial regions, where the stars and angels inhabit, are not concerned in this fate: those are not made of combustible matter; nor, if they were, could our flames reach them. Possibly those bodies may have changes and revolutions peculiar to themselves, but in ways unknown to us, and after long and unknown periods of time. Therefore when we speak of the conflagration of the world, these have no concern in the question; nor any other part of the universe, than the earth and its dependences. As will evidently appear when we come to explain the manner and causes of the conflagration.

And as this conflagration can extend no farther than to the earth and its elements, so neither can it destroy the matter of the earth; but only the form and fashion of it, as it is an habitable world. Neither fire, nor any other natural agent, can destroy matter, that is, reduce it to nothing: it may alter the modes and qualities of it, but the substance will always remain. And accordingly the apostle, when he speaks of the mutability of this world, says only, *The figure or fashion of this world passes away.*—1 Cor. 7:31. This structure of the earth and disposition of the elements; and all the *works* of the earth, as St. Peter says, 2 Epist. 3, all its natural productions, and all the works of art or human industry; these will perish, be melted or torn in pieces by the fire; but without an annihilation of the matter, any more than in the former deluge. And this will be farther proved and illustrated in the beginning of the following books.

The question being thus stated, we are next to consider the sense of antiquity upon these two points: first, whether this sublunary world is mutable and perishable; secondly, by the force and action of what causes, and in what manner, it will perish; whether by fire, or otherwise. Aristotle is very irregular in his sentiments about the state of the world; he allows it neither beginning nor ending, rise nor fall; but would have it eternal and immutable. And this he understands, not only of the great universe, but of this sublunary world, this earth which we inhabit; wherein he will not admit there ever have been, or ever will be, either general deluges or conflagrations. And, as if he was ambitious to be thought singular in his opinion about the eternity of the world, he says, *all the ancients* before him gave some beginning or origin to the world; but were not, indeed, so unanimous as to its future fate: some believing it immutable, or, as the philosophers call it, in-

corruptible; others, that it had its fatal times and periods, as lesser bodies have; and a term of age prefixed to it by providence.

But before we examine this point any farther, it will be necessary to reflect upon that which we noted before, an ambiguity in the use of the word *world*, which gives frequent occasion of mistakes in reading the ancients; when that which they speak of the *great universe*, we apply to the *sublunary world*; or, on the contrary, what they speak of this earth, we extend to the whole universe. And if some of them, besides Aristotle, made the world incorruptible, they might mean that of the *great universe*, which they thought would never be dissolved or perish as to its mass and bulk: but single parts and points of it (and our earth is no more) may be variously transformed, and made habitable and uninhabitable, according to certain periods of time, without any prejudice to their philosophy. So Plato, for instance, thinks this world will have no dissolution: for, being a work so beautiful and noble, the goodness of God, he says, will always preserve it. It is most reasonable to understand this of the *great universe*; for, in our earth, Plato himself admits such dissolutions as are made by general deluges and conflagrations; and we contend for no other. So likewise in other authors, if they speak of the immortality of the world, you must observe what world they apply it to; and whether to the matter or the form of it: and if you remember that our discourse proceeds only upon the sublunary world, and the dissolution of its form, you will find little in antiquity contrary to this doctrine. I always except Aristotle (who allowed of no providence in this inferior world) and some Pythagoreans falsely so called, being either fictitious authors, or apostates from the doctrine of their master. These being excepted, upon a view of the rest, you will find very few dissenters from this general doctrine.

Plato's argument against the dissolution of the world, from the goodness and wisdom of God, would not be altogether unreasonable, though applied to this earth, if it was so to be dissolved, as never to be restored again. But we expect *new heavens* and a *new earth*, upon the dissolution of these; better in all respects, more commodious, and more beautiful. And the several perfections of the divine nature, wisdom, power, goodness, justice, sanctity, cannot be so well displayed, and exemplified in any one single state of nature, as in a succession of states, fitted to receive one another according to the dispositions of the moral world, and the order of divine providence. Wherefore, Plato's argument from the divine attributes, all things considered, doth rather prove a succession of worlds, than that one single world should remain the same throughout all ages, without change or variation. Next to the Platonists, the Stoicks were most considerable in matters relating to morality and providence: and their opinion in this case is well known; they being looked upon by the moderns, as the principal authors of the doctrine of the *Conflagration*. Nor is it less known, that the school of Democritus and Epicurus made all their worlds subject to dissolution; and by a new concourse of atoms restored them again. Lastly, the Ionic philosophers, who had Thales for their master, and were the first naturalists amongst the Greeks, taught the same doctrine. We have, indeed, but an imperfect account left us of this sect, and it is great pity; for as it was one of the most ancient, so it seems to have been one of the most considerable amongst the Greeks for natural philosophy. In those remains which Diogenes Laertius hath preserved of Anaxagoras, Anaximenes, Archelaus, etc., all great men in their time; we find that they treated much of the origin of the world, and had many extraordinary notions about it, which come lame and defective to us. The doctrine of their founder, Thales, which made all things to consist of water, seems to have a great resemblance to the doctrine of Moses and St. Peter about the constitution of the first heavens and earth.—Gen. 1; 2 Pet. 2:5. But there is little in Laertius, what there opinion was about the dissolution of the world; other authors inform us more of that. Stobaeus, (Ecl. Phys. I, c. 21,) joins them with Leucippus and the Epicureans: Simplicius with Heraclitus, and the Stoicks, in this doctrine about the corruptibility of the world. So that all the schools of the Greek philosophers, as we noted before, were unanimous in this point, excepting the Peripatetics; whose master, Aristotle, had neither modesty enough to follow the doctrine of his predecessors, nor wit enough to invent any thing better.

Besides these sects of philosophers, there were theologers amongst the Greeks, more ancient than these sects, and more mystical. Aristotle often distinguisheth the *naturalists*, and the *theologues*, *Oi phusikoi oi theologoi*. Such were Orpheus and his followers, who had more of the ancient oriental learning, than the succeeding philosophers. But they writ their philosophy, or theology rather, mythologically and poetically, in parables and allegories, that needed an interpretation. All these theologers supposed the earth to rise from a chaos; and as they said

that *love* was the principle at first, that united the loose and fevered elements, and formed them into an habitable world; so they supposed that if *strife* or *contention* prevailed, that would again dissolve and disunite them, and reduce things into a chaos; such as the earth will be in, upon the conflagration. And it farther appears, that both these orders of the learned in Greece supposed this present frame of nature might perish, by their doctrine of *periodical revolutions*, or of the renovation of the world after certain periods of time; which was a doctrine common amongst the learned Greeks, and received by them from the ancient barbaric nations; as will appear more at large in the following book, ch. 3. In the meantime we may observe, that Origen in answering Celsus, (lib. 5,) about the point of the resurrection, tells him, that doctrine ought not to appear so strange or ridiculous to him, seeing their own authors did believe and teach the *renovation of the world*, after certain ages or periods. And the truth is, this renovation of the world, rightly stated, is the same thing with the *first resurrection* of the Christians. And as to the second and general resurrection, when the righteous shall have celestial bodies; it is well known, that the Platonists and Pythagoreans clothed the soul with a celestial body, or, in their language, an ethereal vehicle, as her last beatitude or glorification. So that Origen might very justly tell his adversary, he had no reason to ridicule the Christian doctrine of the resurrection, seeing their own authors had the main strokes of it in their traditional learning.

I will only add one remark more, before we leave this subject, to prevent a mistake in the word *immortal* or *immortality*, when applied to the world. And I told you before, the equivocation that was in that term *world*, it being used sometimes for the whole universe, sometimes for this inferior part of it where we live; so likewise we must observe, that when this inferior world is said to be *immortal*, by the philosophers, as sometimes it is, that commonly is not meant of any single state of nature, or any single world, but of a succession of worlds, consequent one upon another. As a family may be said *immortal*, not in any single person, but in a succession of heirs. So as, many times, when the ancients mention the immortality of the world, they do not thereby exclude the dissolution or renovation of it; but suppose a vicissitude, or series of worlds succeeding one another. This observation is not mine, but was long since made by Simplicius, Stobaeus, and others, who tell us in what sense some of those philosophers, who allowed the world to be perishable, did yet affirm it to be *immortal*; namely, by successive renovations.

Thus much is sufficient to show the sense and judgment of antiquity, as to the changeableness or perpetuity of the world. But ancient learning is like ancient medals, more esteemed for their rarity, than their real use; unless the authority of a prince make them current: so neither will these testimonies be of any great effect, unless they be made good and valuable by the authority of the scripture. We must therefore add the testimonies of the prophets and apostles, to those of the Greeks and barbarians, that the evidence may be full and undeniable. That the heavens and the earth will perish, or be changed into another form, is sometimes plainly expressed, sometimes supposed and alluded to in the scripture. The prophet David's testimony is express, both for the beginning and ending of the world: "Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end."—Psa. 102:25-27. The prophet Isaiah's testimony is no less express, to the same purpose: "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner."—Ch. 51:6. These texts are plain and explicit: and in allusion to this day of the Lord, and this destruction of the world, the same prophet often useth phrases that relate to it: as the "concussions of the heavens and the earth."—Isa. 13:13. The "shaking of the foundations of the world."—Ch. 24:18, 19. The "dissolution of the host of heaven."—Ch. 34:4. And our sacred writers have expressions of the like force, and relating to the same effect: as the "hills melting like wax, at the presence of the Lord."—Psa. 97:5. Shattering once more all the parts of the creation.—Hag. 2:6. "Overturning the mountain, and making the pillars of the earth to tremble."—Job. 9:5, 6. If you reflect upon the explication given of the deluge, in the first part of the theory, and attend to the manner of the conflagration, as it will be explained in the sequel of this discourse, you will see the justness and fitness of these expressions: that they are not poetical hyperboles, or random expressions of great and terrible things in general, but a true account of what hath been, or will be, at that great day of the

Lord. It is true, the prophets sometimes use such like expressions figuratively, for commotions in states and kingdoms, but that is only by way of metaphor and accommodation; the true basis they stand upon is, that ruin, overthrow, and dissolution of the natural world, which was once at the deluge, and will be again, after another manner, at the general conflagration.

As to the New Testament, our Saviour says, "Heaven and earth shall pass away, but his words shall not pass away."—Matt. 24:35. St. Paul says, the *scheme of this world*; the fashion, form, and composition of it, *passeth away*.—1 Cor. 7:31. And when mention is made of *new heavens* and a *new earth*, which both the prophet Isaiah, (Isa. 65:17, and 66:22,) and the apostles St. Peter and St. John, (Rev. 21:1, 2 Pet. 3:13,) mention, it is plainly implied, that the old ones will be dissolved. The same thing is also implied when our Saviour speaks of a *renascency*, or *regeneration*, (Matt. 19:28,) and St. Peter, of a *restitution* of all things, Acts 3:21. For what is now must be abolished, before any former order of things can be restored or reduced. In a word, if there was nothing in scripture concerning this subject, but that discourse of St. Peter's, in his second epistle, and third chapter, concerning the triple order and succession of the heavens and the earth, past, present, and to come; that alone would be a conviction, and demonstration to me, that this present world will be dissolved.

You will say, it may be, in the last place, we want still the testimony of natural reason and philosophy, to make the evidence complete. I answer, it is enough if they be silent, and have nothing to say to the contrary. Here are witnesses, human and divine, and if one appear against them, we have no reason to refuse their testimony, or to distrust it. Philosophy will very readily yield to this doctrine, that all material compositions are dissolvable; and she will not wonder to see that die, which she had seen born: I mean this terrestrial world. She stood upon the chaos, and saw it roll itself, with difficulty, and after many struggles, into the form of an habitable earth: and that form she saw broken down again at the deluge; and can as little hope or expect, now, as then, that it should be everlasting and immutable. There would be nothing great or considerable in this interior world, if there were not such revolutions of nature. The seasons of the year, and the fresh productions of the spring, are pretty in their way; but when the (*annus magnus*) great year comes about, with a new order of all things, in the heavens, and on the earth: and a new dress of nature throughout all their regions, far more goodly and beautiful than the fairest spring; this gives a new life to the creation, and shows the greatness of its author. Besides, these fatal catastrophes are always a punishment to degenerate mankind, that are overwhelmed in the ruins of these perishable worlds. And to make nature herself execute the divine vengeance against rebellious creatures, argues both the power and wisdom of that providence that governs all things here below. These things reason and philosophy approve of; but if you further require, that they should shew a necessity of this future destruction of the world, from *natural causes*, with the time, and all other circumstances of this effect; your demands are unreasonable, seeing these things do not depend solely upon nature. But if you will content yourself to know what dispositions are in nature towards such a change; how it may begin, proceed, and be consummate, under the conduct of providence, be pleased to read the following discourse, for your further satisfaction.—(To be continued.)

The New Testament Sabbath.

The early Christians had a Sabbath.—If we look into the early history of the Christians, we see that they did observe a day of sacred rest; the first day of each week. On that day of the first week after the crucifixion, Jesus rose and was worshipped; on that day of the second week after his death, he assembled his disciples, and said, "Peace be unto you," and confirmed their faith. The first day of the eighth week after his death, was the day of Pentecost, a glorious Christian Sabbath. In several passages of Scripture, we find a record of the meeting of the disciples and churches of Christ on that day, to worship God, to preach the gospel, to administer baptism and the Lord's Supper, and to collect alms, so that when Paul wrote his first epistle to the Corinthians, he directs that collections for charitable purposes be made weekly upon that set day. The work he directs them to perform is a work of piety, of proper love to their poor brethren, who were suffering through the violence of persecution—a work proper in a holy day; for it always was "lawful to do well on the Sabbath days."—Matt. 12:12. "Pure religion and undefiled before God, even the Father, is, to visit the fatherless and widows in their affliction." Paul says that he had given the same command to other churches—the churches of Galatia, 1 Cor.

16:1—so that the observance was general. Paul gave these directions by the Holy Ghost. Galatia was quite remote from Corinth, several countries and a sea lying between them; so that the religious observance of the first day of the week was very general, and by no means confined to any one nation or class of Christians.

When we come to the last book of Scripture, we find John (Rev. 1:10) saying, "I was in the Spirit on the Lord's day." We read in the New Testament once of the "Lord's Supper," and once of the "Lord's Day." Does any one doubt that these expressions designate a feast and a day well known to the early Christians, and distinguished from all other days and feasts by their religious character?

Such are some of the arguments by which it is shown that the Sabbath should be observed by us. Are they not fair, solid, and conclusive? Are we not bound by the law of the Sabbath?

The most common method of attempting to destroy or lessen the force of these arguments, is by asserting, that if we are bound to observe any day, it is the seventh, and not the first, as the seventh was the day observed from the creation till the death of Christ. It is sufficient to reply—

1. That the term Sabbath signifies rest; and that rest by divine appointment may, without at all changing its nature, be transferred from one day to another. Some other Jewish festivals were called Sabbaths, but never is one of them called "the Sabbath," "the rest."

2. There is nothing in the fourth commandment, fixing this weekly rest to the seventh day of the week. The law in the decalogue does not point out any day in the week, but only a day succeeding six days of labor. It is said, "God blessed the Sabbath day, and hallowed it."

3. The resurrection of Christ was a very glorious event, to which the highest importance is properly attached, and which is well worthy of a weekly and joyful commemoration. His resurrection was life from the dead to all his people, and to all their hopes. If the completion of creation was worthy of a weekly celebration, much more is the same true of the completion of redemption. For Christians to celebrate the seventh day of the week, would be to keep up a feast on the gloomiest day of the week—the day on which their Lord lay in the sepulchre of Joseph.

4. Apostolic example is as safe and correct a guide as apostolic precept, and no serious and candid reader of the New Testament can doubt that the apostles and early Christians did observe the first day of the week as the rest appointed by God. This fact, therefore, clearly determines our duty. Many duties are taught us by the example of inspired men. An appeal to such example is fair, and the example itself is binding.

5. It is believed by many sound writers, that prophecy foretold that the day of Christ's resurrection should be kept as the Sabbath under the Gospel. This prophecy is in the 118th Psalm: "The stone which the builders refused is become the headstone of the corner." They refused him when they demanded his death. He became the headstone by his resurrection; for by that he was "declared to be the Son of God with power."—Romans 1:4. The very next words in the Psalm are, "This is the day, which the Lord hath made; we will be glad, and rejoice in it."

Some have suggested that the weekly day of rest under the gospel, which is an eminently spiritual dispensation, is not to be a rest from labor or business, but only from sin. To such it is sufficient to reply, that every day of life ought to be a day of abstinence from all sin; and when it shall be shown that we are at liberty to indulge in six days out of seven, and then avoid it for one day only, it will be time enough to make a more serious and expanded answer.

But some persons of more seriousness ask, Does not the apostle Paul (Rom. 14:5, 6) declare the observance of days a matter of indifference? He does; but the context clearly shows that he speaks not of the weekly Sabbath, nor of any institution of the decalogue, but of matters beside the moral law. The same remark is substantially applicable to what he says in Gal. 4:10, and in Col. 2:16.

Every law is to be known by its position and connection in a code. This is an invariable rule in interpreting every body of laws, and ought to be applied to the laws of God and the teaching of the apostles. When the whole connection of one of their arguments shows that they are simply endeavoring to wean their converts from Jewish ceremonies, it is most unfair to extend their general remarks to institutions as old as the creation, and observed before the fall of man, and by all the pious after the fall, up to the giving of the ceremonial law, and then not re-enacted as a part of the ceremonial law, but put in the middle of the moral law. "The handwriting of ordinances which was against us," is indeed "blotted out;" but that can never prove that the Sabbath, which is for us, is blotted out also.

If no time be set apart by a competent authority for public worship, there will be no public worship. When Paul rebuked some of the early Christians for "forsaking the assembling of themselves together," (Heb. 10:25), it would have been ample justification for them to have replied, "No such thing is required, and no time is set for it." But we hear of no such plea. It never was made. There was as much agreement among the early Christians in observing the Lord's supper. It would be mere will-worship to observe the Lord's day, if it had not been appointed to be so observed by God himself.

Is it creditable that God should have left the whole church so ignorant of his will, that all believers for eighteen hundred years should have been mistaken as to their duty in so important a matter as this? The apostle James says, "He that keepeth the whole law, and yet offendeth in one point, is guilty of all." That he here means the moral law is evident, for he cites two of the precepts of it in the next verse: "Do not commit adultery," "Do not kill."—James 2:10, 11. Now, if you do not kill, or swear profanely, yet if you violate the fourth commandment, you are become a transgressor of the law. Let those who indulge in Antinomian laxity concerning the law of the Sabbath, solemnly consider the course of reasoning adopted by James, and be warned in time.

The Garden Gate.

BY CHARLES MACKAY.

"Stand back, bewildering politics!
I've placed my fences round:
Pass on, with all your party tricks,
Nor tread my holy ground.
Stand back—I'm weary of your talk,
Your squabbles, and your hate:
You cannot enter in this walk—
I've closed my garden gate."

"Stand back, ye thoughts of trade and pelf!
I have a refuge here;
I wish to commune with myself—
My mind is out of gear.
These bowers are sacred to the page
Of philosophic lore;
Within these bounds no envies rage—
I've shut my garden door."

"Stand back, Frivolity and Show,
It is a day of spring;
I want to see my roses blow,
And hear the blackbird sing.
I wish to prune my apple trees,
And rear my peaches straight;
Keep to the causeway, if you please—
I've shut my garden gate."

"I have no room for such as you,
My house is somewhat small;
Let Love come here, and Friendship true,
I'll give them welcome all;
They will not scorn my household stuff,
Or criticize my store.
Pass on—the world is wide enough—
I've shut my garden door."

"Stand back, ye Poms! and let me wear
The liberty I feel,
I have a coat at elbows bare—
I love its *dishabille*.
Within these precincts let me rove,
With Nature, free from state;
There is no tinsel near the grove—
I've shut my garden gate."

"What boots continual glare and strife?
I cannot always climb:
I would not struggle all my life—
I need a breathing time.
Pass on—I've sanctified these grounds
To friendship, love, and lore:
Ye cannot come within these bounds—
I've shut the garden door."

The Martyrdom of Cranmer, Latimer and Ridley.

Cranmer, Latimer, and Ridley remained in the Tower together until March, 1554, when they were removed to Oxford, for a conference with a committee of the Convocation. Of their employments during these months, many accounts and records have reached us. But perhaps none more affecting and simple than that of good Bishop Latimer himself. He says, "Master Cranmer, Archbishop of Canterbury, Master Ridley, Bishop of London, and I old Hugh Latimer, were imprisoned in the Tower of London, for Christ's Gospel preaching, and because we would not go a-massing. The same Tower being so full of prisoners, we were thrust into one chamber, as men not to be accounted of. But, God be thanked, to our great joy and comfort, there did we together read over the New Testament, with great deliberation and painful study. And in that heavenly book it appeared that the sacrifice which Christ Jesus our Redeemer did upon the Cross was perfect—holy—good; that God the heavenly Father requieth none other; nor that ever again to be

done." There is also preserved a written conference between Ridley and Latimer, held before they were placed in the apartment, where the learning of the one, and the plain sense of the other, came into a most striking contrast, each supporting, however, and fortifying the other.

In March, 1554, the scene changes to Oxford, where the three Bishops were to meet in conference the committee of which we have spoken. Three questions had been framed for disputation—

1. Whether the natural body of Christ was really in the Sacrament.

2. Whether any other substance did remain after consecration than the body and blood of Christ.

3. Whether in the Mass there was a propitiatory sacrifice for the sins of the living and the dead.

On the 13th of April, the drama opened in St. Mary's Church, where the commissioners, to the number of 33, took their places before the altar. Cranmer was first brought in, and having had the three articles submitted to him, declared them all false, and contrary to the word of God. Ridley came next, and declared that while God gave him life, he would employ lip and pen in defending His truth against the errors of the three articles. Latimer was last summoned, and came in, an old, wasted man, whose mere presence moved even the commissioners to the compassion of permitting him to sit before them. He said he was worn out with age, and suffering, and illness; that he had no book remaining but his New Testament; that he had read it over lately seven times, and found no mass in it, and that was his disputation. We cannot follow the Commission through its sessions. Suffice it to say, that on Friday, April 20th, upon their final refusal to subscribe the three articles, they were pronounced to be heretics, and sentence of condemnation was passed upon them.—Solemnly, then, they rose and said, one after another, great and memorable words. Cranmer began: "From this your judgment and sentence, I appeal to the just judgment of God Almighty, trusting to be present with Him in heaven, for whose presence on the altar I am condemned." Ridley followed: "Although I be not of your company, yet doubt I not that my name is written in another place, whither this sentence will send us sooner than we should otherwise have come;" and the aged Latimer, with all a saint's simplicity, closed the glorious death-song in these words: "I thank my God most heartily, that he hath prolonged my life to this end, that I may glorify God by this kind of death." Thus the doom was given, the sentence sealed, but time had yet to elapse, and many things to happen, before the end. This was in April, 1554, and it was not till September 30th, 1555, that the commission came from the Pope, to deliver over Ridley and Latimer to punishment. This interval of eighteen months had been passed by the sentenced Bishops, not in each other's company, but separated from each other, and without the means of intercourse. During the period, however, Cranmer had reviewed some of his treatises, and Ridley had diligently employed his pen, while Latimer had still studied his last book left him, the New Testament.

On the 30th of September, 1555, Ridley was summoned before the Commissioners, and after vexatious disputations, he and Latimer were on the next day, the first of October, delivered over to the secular arm, Latimer having appealed from the Pope to a General Council. On the 15th, Ridley received an insulting visit from some of the commissioners, and it was announced to him and his brother Bishop, that the morrow would be the day on which the fearful tragedy would close.

Accordingly on the morning of the 16th, the two Bishops met for the last time on earth, at the stake, which they kissed, and then kneeling down, prayed fervently, each one by himself. So soon as they were risen to their feet, the sermon usually preached on such occasions began; but they were refused the liberty to answer it, unless their answers contained a recantation of their sentiments. Then clad in shrouds, they were bound to the stake by an iron chain, and the fagots were piled around them, when Latimer, rousing himself, cried out to his brother Bishop: "Be of good comfort, Master Ridley, and play the man; for we shall this day light such a candle, by God's grace, in England, as shall never go out." But Ridley's soul was now absorbed in prayer—the only words of which that broke from his lips were, "Into thy hands, Lord, I commend my spirit," echoed by Latimer on the other side, "O Father of heaven, receive my soul." A few moments terminated Latimer's sufferings. But on Ridley's side the fagots were so piled, that his extremities were consumed before the vital parts were reached, and so his sufferings were excruciating in the extreme. At last, however, the fire did its work, and the mutilated corpse fell over the chain, and rested at the feet of Latimer.

While this tragedy was going on, the Popish

Bishop Gardner, the then Lord Chancellor, was waiting to celebrate its issue by a banquet; to which he would not go, till he had heard from Oxford, that his schemes had been crowned with success. At four o'clock, the wretched man was made happy, but while his meat was yet in his mouth, the wrath of God came on him. He was seized with a fatal disorder, and in four weeks' time, in agonies of soul, and with curses and blasphemies on his polluted lips, the very day in the month on which Latimer and Ridley suffered, he, too, died; but died, alas, the hopeless death of impenitent and despairing remorse.

We must now return to speak of Cranmer, from whom the course of the narrative has led us away. From the 20th of April, when the three Bishops were condemned, Cranmer, as well as his two brethren, had been kept in confinement; and it was the 12th of September, 1555, when he was summoned again before his judges. And now, alas, we have a tale to tell of human weakness, nobly renounced indeed, but still of weakness. Up to the 14th of February, 1556, on which day he was degraded, long after Ridley and Latimer's glorious end, Cranmer remained firm. From that time, his resolution was in various ways shaken, and at last, they are sad words to utter, Cranmer recanted. Like Peter's, however, his was only a temporary fall, and, as we shall see, he unsaid it, and recanted his recantation, in the most full and noble manner. Neither let us judge him too harshly. Peter, even in the sight of Christ, denied him; but who does not feel that his whole after life, and his death of martyrdom, are the full, triumphant answer to those who would judge him only for one hour of weakness! And the same is true of Cranmer. If the flesh failed, as the fagot was seen in the distance, and life seemed fairer as it drew near its close; yet the flesh did not fail when the fagot was kindled, and life lost its charms when the stake was in his arms. Peter fell. Cranmer fell. Both rose, and vindicated themselves for their lapse of but a moment, by the strongest testimony that man can give. If we judge them, we condemn ourselves.

It was then on the 21st of March, 1556, that Cranmer was led out to meet his fate; and to unsay, in solemn wise, that recantation, which the failing flesh had, in a moment of faithlessness, wrested from him. He was taken to St. Mary's Church, where it was expected that he would complete the triumph of the Papists by declaring his renunciation of the Church of England, and his full adherence to them. The usual sermon was preached, during which Cranmer stood before the people the very image of sorrow, with eyes mostly cast down, or at most only now and then raised up to heaven, and cheeks bathed in tears. Sermon ended, a part of which was addressed to himself, he knelt down in prayer, and rising up, addressed the assembly at some length, concluding with these words:—"And now I come to the great thing that troubleth my conscience more than any thing else that ever I did or said in my life, and that is the setting abroad of writings contrary to the truth. Which here now I renounce and refuse, as things written with my hand, contrary to the truth which I thought in my heart, and writ for fear of death and to save my life, if it might be; and that is all such bills which I have written or signed with my own hand since my degradation; wherein I have written many things untrue. And forasmuch as my hand offended in writing contrary to my heart, therefore my hand shall be first punished. For if I may come to the fire, it shall burn first. And as for the Pope, I refuse him as Christ's enemy and Antichrist, with all his false doctrines." We may well imagine the rage of the Romanists, on hearing these words, instead of the full adhesion to the Pope which they expected. But in vain they urged Cranmer to recant; the hour of darkness was gone from him, and he remained firm and unmoved. So amid insults and mockings, he was dragged to the stake. The fire was now speedily kindled, when the Archbishop made good his words by thrusting his right hand, the offending member which had subscribed the recantation, into the flames, where he held it firmly and unflinchingly, exclaiming, "This hand hath offended—this un worthy hand." It was plainly perceived by the bystanders, that the hand began to consume long before the body. Still that outstretched arm was firm; and while the flames sprung roaring up around him, still these words issued from them, "this un worthy hand," his eyes meanwhile raised to heaven; until at last the arm fell powerless by his side, and saying, "Lord Jesus, receive my spirit," the martyr's triumph, spite of his temporary weakness, was complete. Let those who scornfully speak of that weakness, be sure that they are ready to atone for their falls as earnestly and fully as Cranmer did for his. A Roman Catholic spectator, who witnessed the scene, says, "If it had been for the glory of God, the weal of his country, or the testimony of truth, I could worthily have commended the example, and compared it with the fame of any father of the ancient

time." We believe it was for all these, and so we may justly give it that admiration which even an enemy could not withhold.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, OCT. 25, 1851.

All readers of the HERALD are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dictation.

THE present being a short volume of twenty numbers, ending with the year, 77 cents in advance will pay for it. On English subscribers, 4s. 8d. pays for the same.

"THE THEOLOGICAL AND LITERARY JOURNAL: Edited by DAVID N. LORD, No. XIV. October 1851. New York: Published by FRANKLIN KNIGHT, 140 Nassau-street. London: JOHN CHAPMAN, 142 Strand."

The October No. of this valuable journal contains its usual complement of able articles. The first is the conclusion of Mr. LORD's review of the Rev. DAVID BROWN's work on CHRIST'S Second Coming. Though we cannot subscribe to all the conclusions of Mr. L. respecting the future, we can subscribe to the arguments by which he disposes of the spiritual view as unfolded by Mr. BROWN. He shows conclusively, that the principles of interpretation by Mr. BROWN disposing of the personal reign, would with equal propriety dispose of the resurrection, and judgment, the ten commandments, and every Christian doctrine. The following questions Mr. BROWN asks respecting the binding of Satan, might with the same propriety be urged respecting one half of the Bible—for at least one half of the Bible contains declarations but once asserted. Who cannot see that such interrogations are adapted to beget scepticism. His says:

"Before examining this passage, let me put this question to the humble and dispassionate inquirer: If the expectation of an entire cessation of Satanic influence be indeed scriptural, how comes it to pass that no mention is made of it, nor so much as a hint giving of it in all Scripture, but in this solitary passage, in a book the import of whose symbols has divided the church to this day? What candid person can refuse to admit that this is suspicious?"—p. 339.

Mr. LORD replies:

"The multiplication of a cypher cannot convert it into a unit. The binding of Satan is not the only part of the Apocalypse which on his theory the humble and candid cannot consent to believe. There is but one revelation made in it of the contents of the letters to the churches. There is but one of the seals, trumpets, and vials, of the sealing of the servants of God, of the slaughter and resurrection of the witnesses, of the proclamation of the gospel to all nations, of the harvest and vintage, of the destruction of the wild beast and false prophet, and several other events of great importance, and in regard to which as great a diversity of views prevails as in respect to the binding of Satan. Are the revelations made through all these to be held to be questionable and set aside, because they are made only once, and different opinions are entertained by interpreters of their meaning? It is no favorable mark of Mr. B.'s cause that he finds it necessary to resort to expedients to sustain it that thus overturn nearly the whole revelation!"—p. 206.

We are satisfied that orthodox men and lovers of the Bible will not countenance such an argument. If they continue to reject Millenarianism, they will also reject Mr. BROWN.

Art. II. is "A Designation and Exposition of the Figures of ISAIAH, Chaps. 14-17." This is a continuation of articles of the same kind in preceding numbers.

Art. III. is on "Foreign Missions and Millenarianism." It is a reply to a writer in the *Princeton Review* for April last, who, under this head attempted to revive the old charge that Millenarianism opposes the extension of the gospel, particularly in foreign lands. This is ably refuted, and shown to be groundless. The following is from Mr. LORD's reply to that writer:

"No Millenarians have ever avowed such a belief. They hold that the proclamation of the gospel is still to be attended with a measure of success as great as heretofore, and proportioned generally to the fidelity and power with which it is enforced. Is this belief in any respect inconsistent with the conviction that the conversion of the nations at large is not to take place till after Christ's advent? He treats them as though they were irreconcilable contradictions. His apprehension that such a belief would prove fatal to zeal for missions is refuted by the fact that the efforts that are now made for the communication of the gospel to the heathen, to Jews, and to apostate Christian communities, are made without any expectation that they are to be absolutely efficacious, or attended with any greater share of success than similar exertions heretofore have enjoyed."

None of those who take a part in them act on the persuasion that all to whom the gospel is announced are to be converted. Such an expectation would be universally regarded as indicative of a wild fanaticism. The whole method in which missions are conducted contemplates the conversion of men, even to a nominal reception of Christianity, as a slow and gradual work. Almost the only hope of any measure of success, it is commonly felt, lies in commencing with the young, withdrawing them as far as possible from the influence of their parents and friends, and educating them in Christian families and schools,—a process that will require not only many years, but at the rate at which they have thus far advanced, centuries, to bring the population generally of Asia, Africa, and the islands of the Pacific and Indian oceans, to even such a knowledge and reception of the gospel as prevails in our own land. Yet the fact that no higher efficacy is expected to attend the ministry of missionaries abroad than accompanies similar labors at home, is no bar whatever to the disposition of the church to support foreign missions, and hinders no one from going forth to the Gentiles to proclaim 'the testimony of Jesus.' Among the British and American missionaries in India and China, are there not proportionally at least as many millenarians as there are in the churches at home compared to anti-millenarians? And are they not as distinguished as many others for their zeal, devotedness, and success? He will not venture to deny it. The whole missionary work heretofore, and at the present moment, refutes his representations that a belief in the conversion of the world by the agency of the church, now or hereafter, is essential in order to an effective motive to the labors and sacrifices which a communication of the gospel to the heathen involves. Anti-millenarians do not, in fact, act under any higher expectations of *immediate* or *speedy* success than millenarians.

"He is refuted also by the conduct of all the faithful ministers of Christ at every preceding period. The apostolic age, he takes care to remind us, was the first missionary age of the church. Was a persuasion that they were immediately to convert all nations necessary to induce the disciples then to devote themselves to the ministry among the Gentiles? They had no such expectation. They were forewarned by Christ himself that they were to go forth as lambs among wolves; that they were to be hated of all nations, persecuted, and put to death; and that the church itself was soon to apostatize, make war on the true worshippers through a long series of ages, and to maintain its debasing and bloody sway till he should come and assume the sceptre of the earth. The ministry, in fact, of the whole series of prophets, apostles, and faithful teachers, for the last three thousand years, with the exception of a short period in the Protestant church, has been exercised against a violent and relentless opposition, and with a certainty that it was to be attended with but a small measure of success. After this vast exemplification of the work to which God calls his witnesses under the present dispensation, which can transcend the error and folly of the pretence, that unless a total change takes place in his procedure, no sufficient motive exists to induce his people to obey his command to preach the gospel to all nations? It was enough to support Isaiah, Jeremiah, Ezekiel, and the other prophets, in their work, that they were called to it by God, though they were foretold that their messages were to be disregarded, their ministry harassed with trials and vexations, like a march through briars and thorns, and enemies on every hand assail them with a scorpion malignity.—Ezek. 6:6. The command of the Saviour, and the knowledge that he was to make their labors the means of bringing those into his kingdom whom he had chosen unto salvation, whether many or few, was sufficient to sustain the apostles and evangelists in the work to which they were commissioned, though apprised that by the world at large they were to be disbelieved and persecuted; and it has been enough to sustain his faithful confessors and martyrs through the bloody struggle of the long series of ages that has followed. Has it suddenly lost its efficacy, and become inadequate to prompt his ministers to obedience? Are the zealous sons and daughters of the present day who regard themselves as summoned to convert the world so dainty, that they cannot stoop to the toils and sacrifices of the task, unless assured by the Almighty that he will crown their mission with absolute success?

"And finally, in his eagerness to make a strong impression against millenarians, he has misrepresented and traduced the people of God. His assertion, that let the belief prevail that the nations are not to be converted by the agency of the church, 'and whatever men may say about the command to publish the gospel, they will assuredly restrain the zeal and activity of God's people; men will be slow to give their children and their money, and ministers will be reluctant in going far hence to the Gentiles,' clearly implies that those engaged in the work are not prompted mainly by the command of God, nor the missions themselves in fact founded on his will, but have their basis in considerations that are personal to the missionaries and those by whom they are sustained. What are those considerations? Are they such as ordinarily influence men in undertakings in which they have no direct reference to the divine will—pride, vanity, love of conspicuity, applause, ambition of power? Are they sympathy, generosity, or other mere natural feelings? What else can they be? But what representation could be more dishonorable to the church or derogatory to the missions themselves? What could he have uttered more adapted, if true, to restrain the zeal and activity of God's people in sustaining them? Undertakings conducted on such principles most certainly are not entitled to their approbation and support, and cannot be expected to meet God's blessing. Instead of substantiating his desamatory charge against millenarians, he thus only shows that his own zeal, there is reason to fear, has its origin, in a large measure, in wrong motives, and *traduces the whole missionary work*, as conducted in a most absurd and guilty irrelevance to the authority of God."—pp. 272-275.

Art. IV. is "The Holy Ghost the Author of the only true Advancement of Mankind"—showing the

fallen condition of the race, and the need of regeneration to fit man for the society of the redeemed.

Art. V. is a review of Dr. Todd's "Six Discourses on the Prophecies relating to Antichrist in the Apocalypse"—preached before the University of Dublin in 1846. Dr. Todd belongs to a class of writers on the prophecies called "Futurists" who teach that the Apocalypse relates only to the events which will transpire in a brief space of time in the future, and immediately to precede the advent. The untenableness of this view is shown by the article.

Art. VI. is entitled: "The Palaces of Nineveh and Persepolis restored; An Essay on Ancient Assyrian and Persian Architecture. By JAMES FERGUSON, Esq. London: JOHN MURRAY."

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DR. BACON AT JERUSALEM.

Under date of February 23, 1851, Rev LEONARD BACON, D. D., of New Haven, addresses to his church and society in that city a pastoral letter from Jerusalem. The following extract is descriptive and impressive:

"Would that I could adequately express to you the thoughts and feelings with which I look upon the places of the great historical facts recorded in the Scriptures. Many of the most interesting of these places I am yet to visit. I hope to visit, before many days are passed, the village of Nazareth, the sea of Galilee, the plain of Gennesaret. I hope soon to see Bethlehem, where was born to us a Prince and Saviour who is CHRIST the LORD. But I am permitted to date this letter from the city where our Lord was crucified. I have walked over the Mount of Olives to Bethany, where Jesus lodged in the house of MARY and MARTHA, and LAZARUS, whom he raised from the dead. I have stood upon the height from which he beheld the city, and wept over it. I have walked around the hill once crowned with the temple in which he taught, and of which he foretold the utter and dreadful overthrow. I have seen Gethsemane, where he was in agony beneath the burden of our redemption. I have looked upon the mountains round about Jerusalem, and the deep valleys between; and I have returned to the sight again and again, till the vernal landscape upon which he looked in the hour of his crucifixion—the same outline of hills and sky which met his eye ere the sun was darkened—has become almost as familiar to me as the familiar view of the hills and mountains around the city of our own habitation. I need not say that this privilege—for which, under God, I am greatly indebted to your kindness—is worth all that it costs me. But I would say that to me this privilege is far more than a mere luxury of sentimentalism. God forbid that the mere enjoyment of looking upon these places, rich as that enjoyment is, should be the only compensation to me for the long pilgrimage I have performed in coming hither, and for this protracted separation from my dearest friends and from the work I love. Nor do I find my compensation merely in the hope that the personal inspection of these places, and a familiarity with the aspects of nature here, will aid me hereafter in illustrating language of the Holy Scripture. I think I find a higher benefit, both for myself and for my ministry, in the intense feeling of reality which, as I look upon these places, connects itself with the great facts that are the basis of our faith and hope. As I read the records of the Old Testament, the historical notices of Jerusalem, from the day when David took the stronghold of the Jebusites, to the day when NEHEMIAH, after the captivity, rebuilt the walls of the Holy City—as I read one and another of the Psalms, and then walk about Zion, remembering that as the mountains are round about Jerusalem, so the Lord is round about them that fear him—as I read the inspired words which were uttered here by the Prophets, every incident, every allusion which has any local reference presents itself to the mind with the most vivid exactness. I seem to behold the pomp of that ancient ritual, in which CHRIST, our high priest, our altar, and our sacrifice, was shadowed forth by divine, yet inadequate symbols. I seem to hear the voices of the Prophets foretelling the incarnation of that Saviour in whose work and kingdom all prophecy centres and is consummated. I seem to catch the whispered aspirations of kings and righteous men, who, in the dim light of ages long ago, desired to see the things which we see; and when I turn from the Old Testament to the New, and read from the records what our Lord himself taught, and did, and suffered, within these encircling mountains, upon the soil on which has since been accumulated the successive ruin of eighteen hundred years, I seem to see, with a more

lively apprehension, 'God manifest in the flesh,' 'the Lamb of God, who taketh away the sins of the world.' I seem to trace along the Mount of Olives and the vale of Kedron the daily paths of Him who had nowhere to lay his head. I see Him entering the city attended by the multitudes that spread their garments in his way, and cried with ignorant exultation, 'Hosanna to the Son of DAVID.' I see Him as He sits with His disciples over against the temple, and foretells with minute exactness the destruction of the temple and the city, and the end of the ancient dispensation.

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"The message, then, which I would send you from the height of Zion, from the brink of Siloe, from Gethsemane, from the city where our Lord was crucified, and from the slope whence he ascended to reign at the right hand of the Majesty on high—the message I would send you from the place where the new work of the revealing and renewing Spirit began upon the day of Pentecost, and whence the gospel went forth to bless all nations—is, first of all, that which was written by the apostle to the Hebrews, 'Hold fast the profession of your faith without wavering.' You have trusted not in fables and vain traditions, but in facts. Permit yourselves to entertain no momentary doubt of the grand historic realities on which rest all our hopes for our own souls, and for this wicked and miserable world. Let no distrust of those facts weaken your Christian energy or cloud your Christian hope. The story of Jesus of Nazareth, in all the grandeur of its import, and in all the fathomless and boundless mysteries which it involves, is a true story—a faithful saying, and worthy of all acceptance."

The above extract, bringing to mind as it does halied associations is beautiful and inspiring. We are disappointed however in its being closed without an allusion to the *coming again* of Him who walked those streets, traversed those hills, and made so many of the localities referred to sacred places to succeeding ages. Could Dr. B. stand on Mount Olivet where CHRIST ascended without recalling to mind the words of the one in shining apparel, which were so comforting to the gazing disciples, and which have been so full of hope to the church? Read the sacred record:

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Act 1:10, 11.

The entire absence of all reference by so many divines to the coming again, of which the apostles make such frequent mention, leads to the conclusion that with many, a second advent of CHRIST is an obsolete idea.

THE LANGUAGE OF HEAVEN.

Will the redeemed in heaven make use of a vocal language? Certainly not, if heaven is what many conceive it to be, a region where the soul floats in ether, utterly unmoved by every object of sense, every audible sound or tangible substance. But if we are to go to heaven after the resurrection *in bodies*, made like unto CHRIST's glorious body, and if, having bodies, we shall have a solid platform to tread upon, and scenes of beauty to delight in, then we may also experience there the kindly intercourse of friends holding articulate converse.

How CHRIST's glorious body appears, was shown in the transfiguration. That event doubtless occurred, in order to give the world a specimen of CHRIST and his redeemed in heaven; and in that miniature model of heaven, we have MOSES and ELIAS talking with Jesus. So PAUL, when caught up to the third heaven, heard unspeakable words—words which it is not lawful for man to utter. Whether he heard them in the body or in mental ecstasy, he could not inform us. But he could have informed us of this, if he knew, that there was no language for the bodily ear in heaven.

The apocalyptic visions of heaven represent men

as using vocal language in rendering praise to God. "I beheld, and lo, a great multitude cried with a loud voice, Salvation to our God," &c. This is a specimen of many similar doxologies, said to be sung in heaven. These, it is true, are symbolical or allegorical representations. Yet they no less imply that a language is used in heaven. The conversations represented in the Pilgrim's Progress are allegories, yet they are framed on the assumption that a language is the medium of human converse on earth.

If the redeemed in heaven are to have bodies, they will be, there as here, expected to glorify God in their bodies as well as in their spirits. If the body, no less than the soul, was created and redeemed for the glory of God, it has forms of rendering glory to God, suited to its own nature. And if God will have put so much glory upon the body in its resurrection state, will not the body be fully qualified to utter his glory in both word and deed? The Scripture makes the tongue of man to be his glory. The New Testament, in quoting from the Old, renders the word glory, by the word tongue, in a passage concerning the resurrection of CHRIST. But if the tongue, or power of speech, is so much the glory of man upon earth, it is not inconsistent with his glory in heaven. Indeed, we know not that it is possible for human minds to converse with each other, otherwise than through bodily senses. Man can converse with God, who knows his thoughts, by the mere presentation of his thoughts. Angels sent of God, have made miraculous communications to men in the night visions. But whether God ever endows human minds with powers of intercommunication, without words or sensible signs, has not yet been made known. So far as revelation intimates anything about human converse in heaven, it is a converse in the use of words.

But if there be a human language in heaven, which of the multitudes of human languages will it be? Heaven will not be made another Babel by the introduction of all our varieties of languages there. Whether there be tongues, they shall cease. It was sin that divided the language of the human race. The dispensation of the Spirit, opened on the day of Pentecost, commenced the work of uniting it, and gave an intimation that the completion of that dispensation would undo the work of Babel, and give the race of the redeemed one language. And the learning of the language of Zion in heaven will be without labor; for all knowledge will there come by an intuitive glance.

But what language will that of heaven be? Will it be the Hebrew, which is claimed to be the original and most noble language of the race? Probably not this, nor any other existing language. As we often find the language of heathen tribes too poor and debased to bear the divine thoughts of the Christian revelation, so any and every language of earth will be too poor for the conveyance of the lofty discourse of heaven; and as ADAM in Eden found himself endowed, as a result of that inspiration of the Almighty which gave him understanding, with a power of language whose compass was suited to the sphere which he was to occupy, so the race of the second ADAM in heaven will have, among the endowments of their new creation, a power of language suited to celestial thoughts and to converse with angels. Perhaps allusion was had to this by PAUL, when he said, "Though I speak with the tongues of men and of angels," &c.

Puritan Recorder.

INDIFFERENCE TO THE PROOFS OF THE DIVINE EXISTENCE.

A cloud of witnesses testify to the being of God. The whole aspect of nature avouches that he lives and rules. By day, the sun in his glory, the varied landscape, and the expanding and ever-moving atmosphere, are his witnesses. At night, the moon glides forth in her queenly beauty, the stars twinkle from the vaulted heavens, the fleecy clouds sport under the zenith: these all speak the same language—"The Lord reigneth."

Not inferior nor less striking is the testimony of God's power and goodness. As spring approaches smilingly on the heels of winter, showers refresh the soil to make it "bring forth and bud." But summer sometimes frowns as well as smiles. Dense clouds darken the horizon, swift lightnings play athwart the black mass, while bellowing thunders rock the world, and admonish man that where the voice of JEHOVAH is, there is power.

Notwithstanding these demonstrations of Divine existence, man has crude and indistinct notions of that excellent Being who holds in equilibrium nature's laws. The hand that gives to earth its double motion, and sends it whirling round the sun, he heeds not. The seasons come and depart, but he does not recognize that they were sent as providential blessings. Though moving on the centre of a vast panorama of exquisite pictures, his admiration rises not to the artist whose magic pencil gave them tint, and hue, and loveliness. Every object within the field of his vision is an argument for the wisdom, power, and glory of its author, yet it is loved for its own sake, while its maker is neglected. Alas for man!—what

better evidence need we of his ignorance and depravity?

But show him some production of *human* genius, spread out some development of artistic skill; how he admires! How he lauds the artist! "Wonderful!"—"Amazing!"—"What a master of the fine arts must he be whose pencil could make the 'russet canvas glow,' or whose chisel, 'the sculptured marble breathe!'" WEST's Scriptural paintings revealed the secret of his great genius to European amateurs; and the modest Quaker soon dined with kings, princes, and nobles.

Still, it seems strange that man should admire, eulogize, and adore him who does nothing more than *copy* nature, and at the same time be indifferent to the excellence of the Great Master who spoke into being the natural universe. Why worship him who *imitates* models, rather than him who *made* them? Who can solve this mystery? Is the chain of evidence defective? Does it not reach from a blade of grass up to the throne of God, and to God himself? Why, "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Perhaps the patriarch DAVID can explain the difficulty. "The fool hath said in his heart there is no God." Mark the expression! He "hath said in his heart"—not with his reason. The intellectual powers if left to act freely would make a legitimate inference from the scenery and vastness of the material world, but the *heart*—ah! there the trouble lies—the *heart* wants no God! It does not love him nor desire to, and, therefore, prefers to be "without God in the world."

Else how shall we account for the strange fact, that so many scientific men—astronomers, chemists, anatomists, geologists—are indifferent to the Divine requisitions? Their professional investigations frequently elicit the manifestation of great enthusiasm. They profess to be enraptured with the operations of natural laws. Their variety, permanency, harmony, and unceasing activity, educe the praises of natural philosophers. Yet these same gentlemen, profoundly learned as they are, will admire the beauties and sublimities of external nature, peer through their glasses into the spangled heavens, weigh the planets and measure their distances, return to the earth again, and enter its occult chambers to dig up fossils which tell of life and former organizations, without—if we may judge by their unconcern—seeming to suspect that God exists, and has a right to the best of human homage. How true, that "the world by wisdom knows not God!" How necessary that the heart be renovated by the Holy Spirit, before the affections will be placed on things above!

Western Watchman.

THE MEANS OF SALVATION.

There is a large class among men who imagine that when once the means of salvation are placed within the reach of the sinner, and he is invited to submit himself to the obedience of the truth, his own desires and inclinations will lead him to become a true Christian; and, consequently, that all the merit of his practical Christianity, both in its commencement, progress, and maturity, is due to himself. "All that is necessary," such persons say, "for God to do is to reveal the means, and the sinner will do the rest." There cannot be a greater, or a more dangerous mistake. For upon what theory is it based? It is that the heart of man is not at enmity with God, and that it is not averse to the reception of spiritual truth. It invokes the supposition that we, in our fallen state, though ignorant, are not depraved; that though destitute of the knowledge of salvation, we are not destitute of the will and wish to be saved, if once the means of redemption were made known to us; that we still have the principle of love to God in our hearts, although we are unacquainted with the way by which it may be practically and profitably manifested. Such a doctrine, besides, is at variance with the lessons of observation and experience. If the sinner's own desire and inclinations will lead him to a true confession of Christ, upon the mere presentation to him of the means of grace, how does it happen that such multitudes live unmindful of them, and die as they have lived, without God and without hope? If God has nothing more to do but furnish the means, the result would be very different from what is now presented to our view; for as all, according to this doctrine, wish to be saved, so all would be saved without exception.

This, however, is not the doctrine of the Bible; neither is it the doctrine of experience. "The carnal mind," says the apostle, "is enmity against God; for it is not subject to the law of God—neither, indeed, can it be." "Without me," says our Lord, "ye can do nothing." And the same infallible authority declares, in speaking of those who believe in his name, and become the adopted sons of God, "that they were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." There is a natural and rooted repugnance in the heart of

fallen and sinful man to receive any spiritual truth. He cherishes a strong aversion to everything that pertains to God; and unquestionably this hinderance to the practical influence of the Gospel must be removed before the sinner can earnestly and cordially apply himself to the work of being a Christian; and, moreover, it must be removed, not by the will of the flesh—not by the will of man—but by the power and Spirit of God. If, then, we have attained to the character, privileges, and happiness of being true Christians, by improving the means of grace, it is because God has taken away the enmity of our hearts, subdued the perversity of our wills, and given unto us the wish and desire to be saved. It is because "he hath worked in us both to will and to do of his own good pleasure," that we "are giving all diligence to make our calling and election sure." Had we been left to our own inclinations and desires, the mere knowledge and offer of salvation, and the means of becoming Christians, would have proved unavailing. And if the power and Spirit of God had not called us from darkness to light; and our natural inclinations not been sanctified by Divine Grace, and turned into a channel advantageous to our best interests, we must have been still "in the gall of bitterness and bond of iniquity." We cannot, it is true, discern with the eye of sense, and trace the operation of the Spirit in our hearts. That operation, moreover, in our birth unto God, may not have been accompanied by any striking and wonderful feature. Still, if we have been drawn cordially and diligently to improve the means of grace, we have evidence that the Spirit has been at work within us. If we are really and truly Christians, walking in the faith and obedience of the Gospel, we have the sure testimony that we have been born not of the will of the flesh, nor of the will of man, but of God. And with this evidence that the Holy Ghost dwelleth in us, moulding our souls after the Divine image, and filling our hearts with the hope of an eternal and unfading inheritance, we may make the apostle's language our own: "God forbid that I should glory, save in the cross of our Lord JESUS CHRIST. By the grace of God, I am what I am."

Protestant Churchman.

Afflictions.

The assertion of the apostle Paul respecting the afflictions of the faithful, that they "work together for good to them that love God," (Rom. 8:28,) is verified by constant experience. Besides the excellent fruit which the afflicted themselves receive from them, sooner or later acknowledging, with the Psalmist, that it was good for them to have been afflicted, (Psalm 119:71,) they are also serviceable to the edification of others. For as roses, the fairest and sweetest of flowers, grow on a rough and thorny stock; so from the affliction of the believer, rugged and piercing to the flesh, spring examples of their virtue and instances of their piety, the sweetest and most salutary of all productions. See what a rich store of benefits the trials of JOB and of DAVID yielded us! To them we owe that admirable book of the patience of the former, and a great part of the divine hymns of the latter. Had it not been for their afflictions, we should not now enjoy, after so many ages, those inestimable treasures of instruction and consolation. What shall I say of the sufferings of ST. PAUL, which spread the Gospel all abroad, and converted the world to the knowledge of the true God? His imprisonment at ROME alone, under the government of NERO, has done the Church more good than the peace and prosperity of all the rest of the faithful of that age. It gave reputation to the Gospel, and made it gloriously enter into the stateliest court in the world. It inspired preachers of the truth with courage. It awakened the curiosity of some, and inflamed the love of others, and filled all that great city with the name and odor of JESUS CHRIST. Nor was it of use to the Romans only. It imparted its celestial fruit to the remotest regions and generations. For it was in this very confinement that this holy man wrote several of his divine Epistles, which we read with so much edification to this day: as those to PHILEMON, to TIMOTHY, to the Ephesians, Philippians, and Colossians. PAUL's prison was a common reservoir, whence have issued those living springs which water and gladden the city of God, and will furnish it, even to the end of the world, with the streams it needs for its refreshment.

Daille.

Recognition in Heaven.

We have occasionally met with Christians who were disposed to treat the idea that we shall recognize each other in the future world, as a vague chimera. The cause of their doubts on this subject is a matter of little importance. For my own part I as much believe that friends and acquaintances will recognize each other in the future, as I believe in the existence of such a state of being. What a cold and dreary place would heaven be, if there the warm affections which here, overflowing, fertilize the most barren places of the earth, are to be forever concealed! What is there to relieve the pang of sorrow or experience on bidding the last adieu to our

Christian friends, on this side the grave, if beyond there is no knowledge of each other, no re-union of those tender ties sundered by the stroke of death? Alas! there is no hope! They are lost, lost to us forever! Affection may pry anxiously into the grave, but the beloved form has mouldered into the dust, and no voice responds to the anxious inquiry—*where are they?* In vain stretch we our longing arms towards heaven—*we embrace naught but darkness, so thick that it may be felt.* No, we cannot believe this! We cannot believe that those who have lived and loved on earth, will be strangers to one another in heaven.

While we leave behind us, in the grave, all human imperfection, we shall carry with us to heaven our holier feelings, sanctified, exalted, imperishable. Are there not voices sometimes sounding in the very depths of our spiritual natures, calling us away to heaven land, or encouraging us to bear a little longer with fortitude the trials and afflictions of the earth? In the midst of the cares, the noise and din of life—above all these are those voices heard; and we feel, though immersed in the duties which God has imposed on us, that there is a connecting link between us and that purer, brighter world beyond, the affection of kindred souls, which death cannot destroy, and which eternity will but strengthen and perfect.—c.

Morning Star.

The Godly in Eternity.

So much as moments are exceeded by eternity, and the sighing of a man by the joys of an angel, and a salutary frown by the light of God's countenance, a few frowns by the infinite and eternal hallelujah, so much are the sorrows of the godly to be undervalued in respect of what is deposited for them in the treasures of eternity. Their sorrows can die; but so can not their joys. Ard if the blessed martyrs and confessors were asked concerning their past sufferings and present rest, and the joys of their certain expectation, you would hear them glory in nothing but in the mercies of God, and in the cross of the Lord JESUS. Every chain is a ray of light, and every prison is a palace, and every loss is the purchase of a kingdom, and every affront in the cause of God is an eternal honor, and every day of sorrow is a thousand years of comfort multiplied with a never ceasing enumeration—days without night, joys without sorrow, sanctity without sin, charity without stain, possession without fear, society without envyings, communication or joys without lessening, and they shall dwell in a blessed country, where an enemy never entered, and whence a friend never went away.

Jeremy Taylor.

Dreadful Accident.

A dreadful accident occurred on the 8th ult. at Ballyclare, Ireland. Some 500 persons had assembled in the loft of an old paper mill to hear a lecture on electro-biology; they climbed up by means of a couple of steep ladders; the lecture began at 8 o'clock, and occupied an hour and a half. After which the lecturer proceeded to mesmerize, or entrance, some seven or eight young persons, who, at his request, came forward for the purpose. He succeeded with a few of these, and was about to exhibit his influence over them, having removed them towards the back part of the loft, when the curiosity of the spectators in the more distant parts of the room became so much excited, that they rushed from all sides in a body to the central space to obtain a better view. A sudden and ominous crack beneath their feet gave but a momentary warning of the penalty of their rashness.

The greatly increased weight on the middle of the flooring proved too much for its utterly inadequate support to bear, and it gave way beneath their feet, opening downwards in a fearful chasm, in which upward of 300 persons, men, women, and children, were precipitated. The scene which ensued may be more easily imagined than described. Those who were fortunate enough to secure seats on the back portion of the loft, of which the flooring had not given way, were comparatively uninjured; but nearly all who stood, at the moment of the accident, on that portion which occupied the angle between the two wings, a square of 30 feet, were engulfed in the horrible abyss, and thrown, with the planks of the flooring, and the dislodged stonework of the dilapidated walls, to the area beneath—a fall of no less than 16 feet—among the hard, projecting, and scattered pieces of machinery, which were stored below.

The shrieks of the suffering multitude, the noise of the falling timbers, the clouds of choking dust which instantly arose, the rush and frantic struggle for escape, produced a scene which will be indelibly impressed on the memories of all who survive it. The accident was occasioned by the breaking of the beam exactly in the centre, and, when it gave way, the flooring shelled downwards from both sides, sliding, as it were, those who stood upon it into the store below. In some places the planks pried up the masonry into which they were inserted, and in one spot considerable stone and brickwork was detached, which, falling upon the living heap below, caused the most fatal of injuries we have to record. It has since been discovered that if only two feet more of the wall at this part of the building had been displaced, the whole of the wing would have fallen in, and the calamity would have been vastly more disastrous than it was. Twenty-six persons were killed, and forty wounded.

CORRESPONDENCE.



LETTER FROM S. CHAPMAN.

DEAR BRO. HIMES:—On the same day that I last wrote you (from Springfield, July 18th), I came directly to this place, eighty-five miles north-west of S., where I found a little company, composing the Advent church in this section. (I know of no other Adventists between here and S.) Having heard no Advent preaching since 1843, they gave me a most hearty welcome, both to their houses and their affections. The churches here, as in most other populous places, were closed against us. But the Court-house was secured, and the citizens notified, so that we had a good congregation ready to hear the word that evening, as soon as we arrived. I preached to attentive audiences twelve times. We cautiously strove to avoid giving offence to any, and yet some who profess better things seemed to be sorely offended, and endeavored to counteract our labors. They succeeded in lulling the fears of some sinners, who had become alarmed in view of the approaching judgment, and their own lost condition. But the more considerate portion of the community gave heed to the word, and were benefited thereby. Quite a number heartily embraced the faith, and became identified with those who were looking for "that blessed hope." One individual (a man of much reading, and inclining to skepticism,) with his wife, were converted and baptized. The following evening, (Monday, July 27,) a few hours before I left, expecting to see those dear friends no more in time, the Lord's-supper was administered; and to the astonishment of the brother and sister at whose house the meeting was held, about twenty beloved disciples participated in it, and about the same number rose after "supper," (near midnight,) and solemnly covenanted with each other thereafter to be associated together in the worship of God. Until recently, their number was only four. Truly they were comforted, and greatly encouraged.

While our meetings were in progress here, I received a pressing invitation to visit Ripley, a flourishing little village eight miles east of here, to which I readily responded. The "Christian" church there was opened to us, in which I preached to respectable congregations three times. Their minister was present, and paid strict attention to the word. Although at first he had no sympathy with us in our peculiar views, he finally became so deeply interested in the subject, that he recalled his appointment in R. the following Lord's-day, and, with several of his brethren, met with us at the Court-house here, heard three more discourses, and witnessed the baptism of Bro. and Sister C. Our subjects that day were Dan. 12th—inheritance of the saints, and Matt. 24th. It was truly a day of more than ordinary interest. After the evening service, Bro. McP. remained with me until near midnight, making inquiries respecting our faith. He subscribed for the "Advent Herald," and then returned home, so as to meet his school in R. at a suitable hour in the morning. He will hereafter, I am confident, unite with us in proclaiming the Advent message. Several brethren and sisters there of the "Christian" order, heartily embraced the faith, and entreated me to return and perform more labor with them, if possible. I should have remained in this vicinity longer at that time, but was obliged to return to meet my appointment at Beach Creek (ten miles south of Springfield,) on the 1st of August. The only Advent brother, till recently, in that section, had taken much pains to fit up a grove near his house, in which to hold our meetings.

Agreeable to appointment, we entered on our work the day appointed. Our congregation was small, but it continued to increase in number and interest to the close of our public effort there, Aug. 18th. As it rained considerably during the time, we were obliged occasionally to repair to the brother's house for worship. Notwithstanding the unpleasantness of the weather, his two front rooms and a porch, the whole length of his house, were generally filled with candid inquirers after truth. The weather being pleasant the second Lord's-day, we of course met in the grove. It was supposed that our congregation would number at least five hundred, and yet complete order was observed, where, it is said, that other religious bodies had heretofore been greatly disturbed. Having none to assist in the administration of the word, (preached twenty-one times, and performed much other labor of a more private nature,) my natural strength was nearly exhausted. But we were mutually encouraged, knowing that the effort had not been in vain in the Lord. A goodly number received the word joyfully, and made public confession of their faith. Besides the two reported in my last, I had the satisfaction of baptizing in the same creek seven other happy converts. There were others who had manifestly repented of their sins, but for various reasons did not then submit to be baptized. To give the latest converts an opportunity to commemorate the dying love of their Lord, we had two seasons of administering the "supper," the last one on Monday evening, the 18th ult., the day before I left that dear people. Quite a portion of the congregation remained till about 11 o'clock, to witness the solemn scene. It was said that several of them wept profusely. After "supper," about twenty of the dear friends rose and solemnly covenanted to meet by themselves for worship, and to comfort one another with these precious words.—(1 Thess. 4:13-18.) A happier company of Christians I scarcely ever saw. On the following Lord's-day, I am informed that they were all together, and enjoyed a refreshing season. Bro. T., now having his wife, four of his children, and so many of his kind and intelligent neighbors, united with him in the same blessed hope, is, as we might naturally conclude, a happy man, giving glory to God.

While at the Creek, I received a most heart-cheer-

ing letter from the brethren here, (where I had recently labored in a storm of opposition,) urging me to visit them again and perform more labor here and in this vicinity, before I returned to the "far East." The reasons presented by the brethren why I should return were of so encouraging a nature, that I at once consented to their request. But being so completely worn down with hard and constant labor, I returned to the house and family of my intimate friend and brother, Dr. M. Helm, in Springfield, where I rested for a week or more. During the time I preached (to the church only) at the Doctor's house twice on the Sabbath. The season was mutually refreshing. I wrote a few letters to the friends, then visited the brethren and sisters in the city from house to house, and bade them all farewell, expecting to see them no more till I meet them in the kingdom of our Lord. They fully appreciated our labors in that vicinity. While with them they treated us with hospitality, and did not say to us finally, "Depart in peace, be ye warmed and filled," without administering those things which were useful for us; but they gave liberally of their substance, and it was rendered the more acceptable to us because it was done with such perfect cheerfulness. They will surely be "recompensed at the resurrection of the just."—(See Luke 14:14.)

Returned to this place Aug. 28th, and as we anticipated, found the people still more ready than before to come out and hear the word. Have preached in the village (generally in the Court-house,) eight times. The faith and confidence of the household have been strengthened and confirmed, while several others have embraced the faith, and confessed it openly, and some are inquiring, "What shall we do to be saved?"

Have again visited the friends in Ripley, and ascertained that the interest awakened there a few weeks since had not abated. Bro. McPherson has occasionally dispensed unto them the word of life, by means of which the true children have been strengthened, and the wicked continue to be alarmed. I hope he will be a bold champion. He reminds me of Bro. A. (Where is this brother?) Since my return, I have preached in R. six times. Our congregations were still larger than before, and very attentive to the word. On the Sabbath the church was full, and a deep impression was produced on many minds. At the close of the morning service, a brother from Mendon said, "Bro. Chapman, I want you to baptize me;" and then added: "I heard that you was laboring in this section, and have come these sixty miles to see you, to hear you, and to receive baptism at your hands." (A brother and sister from Hancock county accompanied him thither.) On short notice, a large concourse of people assembled at the water-side, in presence of whom I had the pleasure of burying our dear brother with Christ in baptism. In the performance of that duty, he was greatly blessed in his own soul. He and his companions being exceedingly hungry for the bread of life, truly feasted on the word that day, touching the resurrection and the final inheritance of the saints. At the close of the afternoon service, our friends from Hancock and Adams counties and myself returned home with the brethren from this place, to spend the evening and following morning together. The interview was mutually heart-cheering. In the morning, as our friends were about to leave, our minds were led to consider and explain several portions of scripture, on which their minds were much enlightened, and for which they manifested sincere gratitude to God. The interview to us all was indeed very refreshing, and it was affecting to part with those dear friends, knowing that when they returned home, they would find none (or a precious few) to sympathize with them in the precious faith. At their earnest solicitation, I almost resolved to remain in this region a few months longer, and after meeting my engagements in this section, go out and visit those brethren, perform the amount of labor that may be required there, and then pass over and visit the scattered brethren in Henry and Knox counties. The Lord direct, is my constant prayer. I visited a district some eight miles north of here about two weeks since (by request of a few individuals, who providentially heard us in Ripley,) where they had never before heard a word on the glorious subject. I preached to crowded assemblies three long evenings, and truly I have not witnessed so much apparent good accomplished in any place, by the same amount of labor, since I came into the State, in May last. Two preachers, and nearly all the lay brethren in the district, (of the Christian order,) received the doctrine as early as the second evening in the love of it, and at the close of the third service, (i. e., after preaching,) they spoke with great freedom of utterance, breathing out their faith and thanksgiving to God for the new light which had shone upon his precious word, and they seemed unanimously to say, "We will hear thee again of this matter." I should not have left the place under those circumstances, but that people (denomination) were to have a conference (or public meeting) commence within a few miles of there the next day, and besides, a brother had expressed a wish for me to unite with him at the same time in conducting a series of meetings in Livingston, Adams county. Bro. R. and C., the preachers above named, being authorized to invite such ministers as they pleased to take a part in preaching at the conference, insisted on my being present and acting in concert with them. But as Bro. P. had just commenced preaching the word, it seemed like duty to go with him. He had arranged matters with Elder S., a Free-will Baptist minister in L., for his meetings to commence last Saturday, (a week today.) Bro. P. and I arrived there (thirty miles) just in time to meet his first appointment. Meetings held three days. Both the minister and the people were interested, and expressed a desire to hear more. We preached alternately—i. e., Bro. P. and myself. I had never heard him attempt to preach before. The Lord is with him of a truth. He reminds me of Barabbas. (Acts 11:24.) Praise the Lord for sending forth new laborers into his harvest. By request of Bro. McP. and the entire community in and about Ripley, I am this day to commence holding a series of meetings in that place. We expect a general gathering, and trust the Lord will be with us, and grant us a prosperous season.

Since the date of my last, I have been compelled to meet the enemy in a variety of forms, and yet nothing has occurred to frustrate my plans, or scarcely to disturb my peace even for an hour. In the absence of my companion, the brethren have stayed up my hands, and kindly sympathized with me, for which I realized my indebtedness to God. I received a communication from Mrs. C. a few weeks since, saying that she returned home safely, and although much fatigued with the journey, and her intense anxiety of mind for her little son, she was favored with usual health. She found the son badly injured by his fall, but gradually recovering.

By the special providence of God, Mrs. C. and myself are widely separated from each other,—a distance of more than eleven hundred miles. The Lord guide, protect, and sustain her in my absence, is my humble prayer, and if it be his will, permit us to meet again in due time. While I remain in this region, my Post-office address is Springfield, Ill. Will the friends address to the care of Dr. M. Helm, of that city? He will kindly forward to me. Continue to remember me, brethren, in your fervent prayers, and soon, I trust, our trials will have ended, and we shall "rest from our labors." And truly I can add, "Even so, come, Lord Jesus." Yours, my dear brother, as ever, waiting in hope.

Mount Sterling (Brown co., Ill.), Sept. 20th, '51.

[As persons have often complained, on unexpectedly seeing their names in letters, we now usually omit them. Among the multitude of letters received, we have no recollection now of the one you refer to. We do not know where Bro. A. is. His paper was sent back some time since—we never knew why.]

Rochester Meeting.

DEAR BRO. BLISS:—I was present at the commencement of the meeting, which promises to be a very interesting as well as important one. It was commenced in Corinthian Hall, as notified in the "Herald." The hall is a splendid and spacious one, and will seat some sixteen hundred people. The congregation yesterday (Sunday), A. M., was large, and more than met the expectations of the friends. Bro. Himes preached in the morning on the return of the Nobleman. His discourse was very lucid and clear, and was listened to with very great attention. Bro. Burnham spoke in the afternoon and evening, from the text: "Thine eyes shall see the King in his beauty." These discourses were listened to with profound attention. The congregation in the evening was large and intelligent, embracing a large number of the influential citizens of the place—it nearly filled the spacious hall.

Bro. Himes has many warm and devoted friends here, who will stand by him as long as he holds on to the truth, and lives a Christian life, which, I trust, will be till he is called by the Master to his reward.

There is in Rochester a multitude who love the Advent doctrine as preached by Bro. Miller and Himes years ago, who are edified and delighted to hear the old fashioned doctrines as they used to hear them preached. Some of them remarked that they had not been to an Advent meeting before for a long time, and for the reason, that the truth had been departed from by many who formerly held them in common with us. Bro. Himes is in good health and spirits, and I think the cause in Rochester will receive a new impulse, and have no doubt the meetings will continue to increase in interest until their close. They continue over the Sabbath. Yours in the hope of the gospel.

ANTHONY PEARCE.

Utica (N. Y.), Oct. 13th, 1851.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, at Rouses Point, N. Y., Sept. 25th, ELDA VICTORIA, aged three months, an infant daughter of Bro. and Sister Williams. "They shall come again from the land of the enemy."

D. T. T. JR.

DIED, at Shrewsbury, Vt., Sept. 23d, of dysentery, LAURA MALVINA GILMAN, daughter of John and Polly Gilman, aged two years one month and five days. Though her sufferings were great, she bore them with the patience and resignation of a person of mature years. She died in Jesus, and is blest. May this bereavement be sanctified to the parents and their five remaining children, and may they all meet the departed one in the kingdom of God.

S. R. G.

DIED, in Claremont, N. H., Oct. 6th, Sister FLAVILLA C. DURANT, wife of Bro. Lewis Durant, aged 37 years. Sister Durant, the subject of this notice, had only to be known to be beloved as a consistent Christian and most affectionate friend. In early life her pleasant, amiable disposition won the respect of all her friends, and much endeared her to her parents and relatives. For a number of years before her death, she had sought and found the Lord, and ever after lived devoted to his cause. When the proclamation of the near coming of Christ was heard, she was among the first to embrace it, and held fast to the profession of her faith to the end. During a protracted and distressing sickness, the blessed hope of a speedy deliverance from this world of sickness and distress, and of victory over death and the grave, at the glorious appearing of Jesus Christ, was her comfort, her joy, and her song. For about two months up to within a week of her death, hopes were entertained of her recovery. When she became satisfied that she had but a few hours to live, she called her brethren and sisters with whom she had been associated in the cause of God, to her bed-side, to bid

them farewell until they should meet on the morning of the resurrection. Her solemn admonitions and exhortations, I trust, will never be forgotten by those who heard them. She enjoyed the use of her senses to the last moment, and was triumphantly happy even in death. With great composure of mind, she called upon her husband to dry his tears, consoling him with the precious promises of God's word; and while with her feeble tongue she was endeavoring to articulate the word glory, it ceased to move, and she peacefully closed her eyes to all sublunar things. But we sorrow not as those who have no hope; for believing that Jesus died and rose again, even so also them that sleep in Jesus will God bring with him. The funeral service was held on the 8th inst., in the Baptist house, which was kindly granted us, where a congregation assembled and listened to a discourse by the writer, from 2 Cor. 4:17, 18. We commend the mourning relatives and friends, and especially the companion and daughter of the deceased, to God and to the word of his grace, which is able to make them wise unto salvation, and to preserve them unto the coming kingdom of Jesus Christ,

"Where saints of all ages in harmony meet, Their Saviour and brethren transported to greet; Where anthems of rapture unceasingly roll, And the smile of the Lord is the feast of the soul."

W. H. EASTMAN.

DIED, in Danvers, Mass., Oct. 11th, after a short illness, WM. A. DRAPER, jr., son of Bro. Draper, of Danvers. He died lamented by all who knew him. He had but just crossed the line that separates youth from manhood, aged 21 years and four months. He was a pattern for youth, and a model for man. His temperament was like the commandment of our Saviour, which requires us to do to others as we would have others do to us. The last rites and service to our departed brother and friend, were performed by Bro. J. W. Bonham, in the presence of a large course of friends. After reading the 15th chapter of 1 Corinthians, Bro. B. made some appropriate remarks, admonishing those present to be prepared, when the trumpet sounds, in the morning of the resurrection, to meet the departed, to die no more. The choirs of the Advent and the Methodist churches united in singing the "Christian Victor," and at Harmony Grove, his last resting place, they also sung "Mount Vernon." He was willing to depart, and died happy. "Blessed are the dead that die in the Lord." Methinks I hear him say.

"Weep not, my friends, weep not for me, All is well; My sins are pardoned—I am free, All is well: There's not a cloud that doth arise To hide my Saviour from my eyes: All is well."

T. H.

FELL asleep in Jesus, at La Cole, C. E., HIRAM WILLIAMS, eldest son of Bro. and Sister Williams, of Rouses Point, aged 19 years. He died July 15th, 1851, of typhus fever. He was converted many years ago, but with many other young men, neglected duty, and went back to the world and lived in a state of careless indifference, though still a subject of earnest prayers. When taken ill, strong conviction seized him, and aided by the prayers and counsel of a praying mother, he, with sincere repentance and true faith in God, earnestly sought and obtained that pardon of his sins which our God, who loves to bless us alone can, and is ever ready to give. His joy was unbounded, and until deprived of his reason by the wild delirium of fever, perpetual praises and hallelujahs were upon his lips. The evidence was as bright as the heart could wish, and the hope of a speedy resurrection seemed very clear. All who stood by were made to confess the priceless value of the Christian's hope in death's dark hour. The goodness of the Redeemer in granting Hiram such a hope on a sick couch, and ere the hot fever had dethroned his reason, is a fact worthy of our contemplation and gratitude. Though young in years, he was married, and his youthful and widowed companion deeply mourns his loss. May the sad bereavement be sanctified to her eternal good. Soon, very soon, the Conqueror of death will cleave the starry plains, and, descending swift to earth, he will rifle every sacred grave of its buried tenantry. "Death shall be banished, his sceptre be gone," and we cease forever to stand in tears by the sepulchres of buried love. And still our prayer is, Lord, hasten the glad day!

D. T. T. JR.

DIED, at Hillsborough, N. H., Aug. 7th, 1851, ELIZABETH D. BARNES, wife of G. W. Barnes, aged 35 years. Her fortitude and patience while struggling in consumption's irresistible grasp were such, that even when her sufferings were most severe, the calm serenity of her countenance evinced the peaceful state of her mind. She often spoke of her confidence in God, her reliance on the merits of Christ for justification and acceptance, and referred to the hymn of Watts, commencing with,

"No more, my God, I boast no more," adapted to express her feelings in this respect. The doctrine of the resurrection, together with the restoration and promised inheritance of the saints, was to her mind a precious reality; and she expressed a strong confidence that these glorious events would shortly be realized. But she felt that it would be sweet to sleep till the resurrection. On some occasions, she exerted herself far beyond her strength in administering counsel and warning; but respecting most of her friends she felt that she had already discharged her duty. Said she, "I have warned them while in health, and I meant what I said." In reference to any regret that might attend giving up all, she remarked with emphasis, "I feel free from all but the body." To say that the loss occasioned by the death of Sister Barnes is deeply felt by bereaved friends, would seem superfluous. The active and disinterested benevolence for which she was distinguished, endeared her to all with whom she had intercourse, and caused her not only to rejoice with those who rejoiced, and to weep with those that wept, but enabled her to render efficient aid to the

tried and afflicted, by devising such measures, and executing such plans as their circumstances required. Sister Barns embraced the hope of the gospel at the age of 15, and soon after united with the Baptist church in East Washington, and continued devotedly attached to its interests till 1842, when, becoming interested in the subject of the Advent, her fraternal feelings were no longer bounded by sectarian limits, but extended to all who manifested their love to the Saviour, and gave evidence of belonging to the household of faith. When called on to leave the scenes in which she had so actively participated, she cheerfully submitted to the conqueror, believing that He who has the keys of death will soon unlock its icy bars, and restore to life and immortality all those who sleep in Jesus. Her funeral was attended at the Baptist meeting-house in East Washington, on which occasion Bro. J. Cummings preached a sermon from the text, "If a man die, shall he live again?" This inquiry was answered affirmatively, showing when he will live again, and where. The subject, and the considerations it suggested, were of an interesting and consoling character. C. S.

THE ways of God's providence are sometimes mysterious, but always right. The evening after my return from Providence, in the latter part of August, I called to see my beloved child, but missing him from his seat at the tea-table, I inquired, "Where is Jimmy?" and was informed, that after bathing at the foot of the garden, he went to his bed-room to dress, and feeling tired had laid on his bed, and had not come down. I went to see him, and found him in a feverish state. He appeared very patient, and in the most affectionate manner moved back on his little bed, that I might lie down by his side. Almost immediately I apprised the lady in whose care he had been placed, of his condition, when she administered such remedies as she thought would benefit him. His malady, however, soon resolved itself into malignant dysentery, which, in connection with hemorrhage from an internal wound, bade defiance to medical skill. A few days previous, while playing with H. on the lower floor of a house in course of erection, a plank on which he was standing gave way and let him fall; but before he reached the cellar floor, his arms caught two of the beams, where he became suspended, causing, probably, some internal injury, producing the hemorrhage referred to. He did not appear to be much hurt at the time, and requested H. not to make a fuss about it, as his father would not allow him to play there. I was informed of this accident about a week afterwards, as soon as the lady with whom he was staying heard of it. It is stated that we were both standing on the lot outside the house where it occurred, although neither of us knew anything of the accident at the time. The injury at first was probably slight, as the morning after, when I called to take him to visit a lady, he appeared as lively and pleasant as usual, and asked a number of interesting questions; and while I played on the seraphim, he stood by my side and sang with considerable animation.

"Worthy, worthy is the Lamb," &c.

The lady was delighted with him and his singing, and after walking in the garden and picking some flowers we returned home. We were not out more than an hour, and although he had walked but a short distance, he complained of being tired, which was unusual for him, as he had on some occasions, as I was informed, walked ten miles without complaining. The second day after he was confined to his bed, I left the water-cure house in order to attend him. Our old friends Sisters Ludlow kindly provided for him the skilful services of Dr. Butler, who attended him to the last. But the hemorrhage resisted every effort to stop it. My dear child endured much, and O how it pained our hearts to see him suffer. But God's grace prepared him for the change, and he longed

"To have his passport signed, and be dismissed;" and on Sabbath morning, Sept. 7th, he fell asleep in Jesus. I have been bereaved indeed, and realize that "Tis a fearful thing to love what death may touch." But my merciful Parent afflicts not his children in anger, but in love.—"He doeth all things well." He saw that my beloved child needed a change, and he took him to himself. One of my comforters told me that I had made an idol of my child, and that God was about to remove him; and that if I set my affections on my little girl, he would take her also. However this might be, God gave me grace, which enabled me to give him up willingly, and to exclaim, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Although I could not give him up to any one on earth, under any consideration, God brought me into that frame of mind when I could give him up to Him. It was a dreadful trial, but how consoling the thought, that my beloved boy is now safe, and sweetly rests in Jesus, with his departed mother and little brother, who crossed the waters of Jordan before him. The funeral services were conducted by Elders Adlam, Jackson, and a valuable minister of Christ, whose name I cannot now call to mind. Sisters Ludlow and other friends also attended the funeral, and sympathized with me in my affliction. But above all, the Lord stood by and sustained me. I had my little son's remains deposited in a vault in the Island cemetery, Newport, until I can make it convenient to remove them to New York, and deposite them by the side of his dear mother's. Their spirits are now together with Jesus, and why should not their bodies lie side by side until the trumpet shall awaken them again to life? An interesting funeral sermon on the subject of the resurrection was preached on the following Sunday, by Elder Adlam, the pastor of the First Baptist church.

I have been fearfully tried of late in various ways, but I feel assured that all has been for the best. My dear child is safe, and if faithful I shall soon meet him, to part no more. I must heed the advice of a brother, contained in a letter just received, who saw Jimmy several times during my last mission to England. He writes: "Now bestir up the gift that is in thee, make full proof of thy ministry. Do the work of an evangelist, and the saintly child shall greet thee at the advent, and many ransomed, dearer

children in the Lord. O that sprightly Jimmy! But he is safe and happier. It is perilous here now for children. I trembled for him when I saw him, as I do for my own. But God has made him safe as two of mine are."

It is my intention to publish a memoir of my little boy as soon as I have time to arrange the matter I have on hand.

"I remember well my sorrow as I stood beside his bed, And my deep and heart-felt anguish when I saw that he was dead; But O my cup of bitterness!—let not my heart rebel, God gave!—He took!—He will restore—He doeth all things well." J. W. BONHAM.

Salem, Oct. 11th, 1851.

MISCELLANEOUS.

THE CONDITION OF ITALY.

The London "News," for instance, which is semi-liberal in its tone, but which is yet supposed to represent a most influential part of the present Whig ministry, speaks in such a vehement language as this, of the doings of the Roman Court:

"The Pope has allied himself not merely to despotism in principle, but to cruelty and tyranny in practice. There he is the bosom friend of Ferdinand the perfidious and the brutal; himself the great Standard-bearer of Italy; blessing the sanguinary hordes of Croates by which Austria, for a little while longer, keeps down her fallen liberties and the growing intelligence of that Peninsula; plotting against the constitutional freedom which Piedmont is consolidating as an example for Italians; willing to sell the influence of his church in France to the highest bidder against human progress; interchanging compliments with that very Czar whom his predecessor summoned to meet in the courts of heaven for his imperial cruelties to women; driving thought, intelligence, learning, and science away from the temples of religion; teaching and imbuing, as Mr. Gladstone has shown, the mind of youthful purity and innocence with principles demoniacal and views antisocial; and attempting, in the name of that Redeemer who above all things declared his kingdom not to be of this world, to disturb the tranquillity, if not to tear to pieces, the integrity of this empire.

"A popedom so allied, so acting; thus associated, thus dependent, cannot last. It were to disbelieve in the goodness and mercy of Almighty God to his creatures to suppose it could. It triumphs for a while; but the day of retribution and punishment must be approaching. England has but to let loose the democracy of Europe; to give rein to that demagogue which is eager for the fray; to withdraw her moral resistance to those calamities which are impending over the continent; and Italy would itself settle for ever the popedom. Popery, Romanism, the faith, the Church of Rome, might and probably would be left. But that subtle, faithless, relentless, celibate court of priests, which is the hugest fraud, as well as the most remorseless cruelty ever practiced on mankind, would be swept away, with all its congenital organizations, by those who have most felt its heavy, icy, clammy hand.

"Human endurance has limits; they have long been passed in Italy. A chaos of communism would be preferable to the destruction of humanity now in progress in that unhappy land. Its ruler and oppressors have taught the world their own worthlessness, and the Pope Pio Nono has blessed them for their tyranny. Both must go together, the popedom and Italian despotism are in the same boat, it is ready to sink with their weight. Lord Palmerston is sending around Europe Mr. Gladstone's pamphlet, has warned the world of the approaching storm; has intimated the policy of England when the swelling waters of the deluge shall arise; has notified that, though we may pick up a drowning prince here and there, it will be from motives of humanity, and not from a wish to restore him to power. No; they have neglected all opportunities, thrown away the means of safety, cut off all retreat, sown the whirlwind, and must reap the storm; and, as there is a God in heaven, Italy will rise again free from a popedom."

Such paragraphs in the radical prints of England, in the "Leader," "Despatch," &c., would only prove the convictions of writers of them; but as the leading article of the Daily "News," whose relations to Lord Palmerston are more than suspected, they possess the highest significance. As the extract well remarks, England alone stands between the dynasties of Europe and the democracies, and if she once withdraws her hand, there will come a flood as has not been seen in these late days.

Education.

A man is not to be considered as educated because some years of his life have been spent in acquiring a certain proficiency in the language, history, and geography of Greece and Rome, and their colonies, or in bestowing a transient attention to the principles of mathematics and natural philosophy; nor is a woman to be considered as educated because she can execute a difficult piece of music in a brilliant style, or speak French, German, or Italian with fluency. Such attainments require little more than mere mechanical recollection, the lowest of all the cerebral faculties, for the rapid transmission of an impulse from the sensitive optic nerve to the motorones of the arms and fingers, which is nothing better than the instinctive movement of the animal—neither can the storing up of the opinions of others, or the accustoming of the tongue to the idioms of other languages, be properly termed an act of thought, for in such cases the capacities of combining ideas, of weighing and judging ere a course of action is adopted, remains even less exercised than in those who, though they are turned into the world with the mind, as it were, a *tabula rasa* to receive any impression, and too frequently a bad one, yet amid the difficulties and sufferings of poverty, sometimes learn to think. It is from the depths of man's interior life, and that he must draw what separates him from the brute, and hallows his animal existence; and learning is no farther val-

uable than it gives a quantity of raw material to be separated and worked up in the intellectual laboratory, until it comes forth as new in form and as increased in value as the porcelain which enters the manufactory in shape of metallic salts, clay and sand.

Norfolk Argus.

A Horrible Tragedy.

The following is an account of the assassination of Pres't. CHAMBERLAIN, of Oakland College, Miss.:

A student had been expelled from college, and the story was circulated that the cause was his expression of political opinions, which the President publicly denied. On the above day, a Mr. Brisco called at the gate of Dr. Chamberlain's residence and sent for the Doctor to come out. B. soon became angry, and said, "You lie," repeating it in loud tones, to which Dr. C. replied, "You must prove that."

Mr. B. at once leaped from his vehicle, and with his loaded whip felled the Doctor to the ground, and as he attempted to rise other blows again prostrated him, and as he was about to rise a second time, Mr. B. drew forth a Bowie-knife of eight-inch blade, and plunged it into the Doctor's heart. He rose, notwithstanding, and started towards the house, about fifteen or twenty paces distant.

His son-in-law coming up just at the time, saw Mr. B. wipe the blade of his knife, and then drive off. The Doctor, leaning on his son-in-law, entered the door, remarking, "I am killed." He fell on the floor of the passage, and in a few moments closed his eyes in death.

All this was in sight of his two daughters. B. went towards home, and on his way called at a house, where he declared that he killed Chamberlain in self-defense. When he was sought to be arrested, he could not be found until the next day, when he was discovered in a dense wood on his estate, in a dying condition, black in the face and much swollen, the blood oozing from the surface of his body, and he died in a short time, unable to give any account of himself.

The Poor Infidel.

We pity him. A causeless object in a causeless world, he goes doubting and stumbling along, certain of nothing, but his own uncertainty. Every act almost of his life is a practical refutation of his error, yet he does not know it. If he is a farmer, the sowing of his seed illustrates the principle of faith he denies. If he is a merchant, he sends his ships to ports he never saw, and which, hence, according to his reasonings about religious things, cannot exist. If he is a parent, he finds needful the application of principles of government which extend through the realms of the universal Father, but which he ignores when found in the Scriptures. If he is a scholar, he receives the classics as from the pens of Homer and Xenophon on half the evidence furnished of the authenticity of the Bible. His life is a blank as to any useful deeds or real enjoyment, and his death is unhallowed and unblessed. There is a God: he believes it not. There is a heaven: but not for him. There is a hell: he shuns it not. There is a hope: it sheds no radiance on his pathway. There is a Saviour: he feels no need of his intervention. The Bible is true—its consolations and its joys have no attractions for him. "The fool hath said in his heart, there is no God"—and as a fool he dies.

New Year Celebration.

The year 5612 of the Jewish Era commenced on Saturday, September 27th, being the 1st day of the month Tisri. The Feast of the New Year, which is one of the strict festivals of the Hebrews, was duly observed in all the synagogues in the city. This Levitical ordinance is based upon the command in Lev. 23:23, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of the blowing of trumpets, an holy convocation. Ye shall have no servile work therein; but ye shall offer an offering made by fire unto the Lord."

The "seventh month" is reconciled by the fact that the civil year began at the Passover, (Nisan 15th.) Within a short period a number of Feasts and Fasts of the Mosaic Ritual are to be observed:

Fast of Gedaljah, (Tisri 4)—Sept. 30; Fast of Expiation, (Tisri 10)—Oct. 6; Feast of Tabernacles, (Tisri 15)—Oct. 11; Second Feast of Tabernacles, (Tisri 16)—Oct. 12; Feast of Palms or Branches, (Tisri 21)—Oct. 17; End of the Hul Feast, (Tisri 22)—Oct. 18; Rejoicing for the Law, (Tisri 23)—Oct. 19; Consecration of the Temple, (Chislev 25)—Nov. 29.

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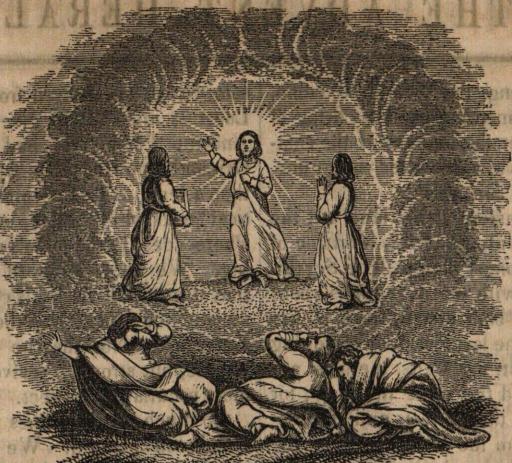
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ADVENT



HERALD

Luke 9: 28-30.

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SIGNS OF CHRIST'S COMING.

BY BISHOP HEPER.

The world is grown old, and her pleasures are past;
The world is grown old, and her form may not last;
The world is grown old, and trembles for fear!
For sorrows abound, and judgment is near!

The sun in the heaven is languid and pale;
And feeble and few are the fruits of the vale;
And the hearts of the nations fail them for fear;
For the world is grown old, and judgment is near.

The king on his throne, the bride in her bower,
The children of pleasure, all feel the sad hour;
The roses are faded, and lastless the cheer;
For the world is grown old, and judgment is near.

The world is grown old, but should we complain
Who have tried her, and known that her promise is vain?
Our heart is in heaven, our home is not here,
And we look for our crown when judgment is near.

The Pope, the Man of Sin,

AND

Rome, the Babylon of the Apocalypse.

Two Lectures, delivered on Tuesday, May 22d, and Thursday, May 25th, 1851, in Exeter Hall, London.

BY REV. J. CUMMING, D.D.

(Concluded from our last.)

The Man of Sin is next called "the son of perdition,"—that is, he is doomed to be destroyed; he is judged already at a tribunal from which he can never appeal; his destruction is as certain as his crimes.

Then it is said that his coming is "after the working of Satan." I believe that Satan's power is in the Church of Rome; I believe his policy pervades it all. The archangel's wisdom, and the fiend's depravity are all combined and concentrated in it. Read the tales of the Inquisition, and the deeds that have been done in the name of religion by the Roman Catholic Church. Not a human invention is that Church. It is Satan's last and greatest effort.

We then read of the "lying wonders." This does not mean false wonders, but wonders establishing lies. I believe that the Church of Rome may yet, before she is swept away, do supernatural things, as I am inclined to think she has done. If the devil has supernatural wisdom by which he assaults men, he may have superhuman power by which he arms men. No supernatural deed can authenticate a contradiction of God's holy word. If they were to raise a man from the dead, and say to me, "We prove by this miracle that the Virgin Mary is to be worshipped as the queen of heaven—even if an angel were to come from heaven and say so," I would add, "let him be anathema," for an apostle has told me to reject him and his testimony together. A miracle is simply a proof that there is more than man in it; but the message determines whether the power is from beneath or from above—the mighty power of God, or the supernatural power of the wicked one. God's word is alone the decisive test. Let us look at some of the wonders said to be performed by the Church of Rome, in confirmation of her lies.

At Lucca there is a representation of Christ,

made by Nicodemus, who was ordered by our Lord to do so. He finished the picture, all except the face, and then fell asleep, when our Lord descended, and completed it. There is a handkerchief of St. Veronica, on which the face of our Lord is said to be miraculously impressed. In the church of St. Pietro de Martono there is a representation of the Virgin and her child, with an inscription on marble: "This sacred likeness of Mary the mother of God, and her holy infant son, is illustrious for miracles more and more every day." In St. Peter's at Rome there is a picture of the Virgin, with a mark under the left eye, and an inscription—"This picture having been struck by an impious hand, poured forth blood on the stone, which is now protected by a grating." I need not refer to the winking virgin of Rimini, of whom you must all have heard. Last year, in the cathedral church at Amiens, I saw what was said to be the skull of John the Baptist, in a glass case; and I saw a man kissing it and praying over it. It is said that there are two other skulls, and the Roman Catholics say: "If there be three altogether, one must be right, and the best way is to kiss the whole of them!" Another striking evidence of the "lying wonders" of the Church of Rome was exhibited at the time of the cholera in Italy. Abbe Menghi d'Arville relates the following: "The Pope could discover no means by which to arrest the course of the pestilence except the invocation of the mother of God, and had recourse to her intercession. Although the holy Pontiff preached repentance, ordained prayer, and made vows, the plague ceased not its ravages until he made the resolution of turning altogether to the mother of God. Then he commanded the clergy and people to go in a procession to the church of our Lady, called Santa Anna Maggiore, and to carry the picture of the holy Virgin, painted by St. Luke, to the church of St. Peter. The procession perfectly arrested the progress of the pestilence. It was a delightful miracle to behold, how the pestilence ceased entirely along the streets through which the procession passed. Enthusiasm was at its height, when the miraculous picture appeared in its place at St. Maria Maggiore. The *Eviva Maria* at the moment reached to heaven."

"They place the august picture on the pontifical altar; the litanies are chanted, and the holy Pope, assisted by Cardinal Odescalchi, high priest of the church, offers incense to it, and utters a prayer full of sweet hope, while his countenance displayed the expression that Mary has heard the vows and prayers of her people." The holy coat at Treves is another miracle. Every saint canonized in the Church of Rome must have wrought miracles. St. Thomas a Becket was illustrious for innumerable miracles. There is still, I believe, a procession at Brussels to commemorate a host that bled when a Jew pierced it. Then we have the liquifying blood of St. Januarius, and the miraculous transportation of Pilate's staircase into Rome. I have myself seen a piece of the wood of the true cross; and you find bits of it in almost in every cathedral on the Continent; indeed some one has remarked that there is as much wood of the true cross as would build a seventy-four gun ship. The great pillars of the Jesuits wrought miracles. Ignatius Loyola, they say, wrought greater miracles than Christ—Christ expelled demons by a word; Ignatius by a letter; Christ walked upon the sea once; Ignatius often; Christ amazed his disciples by his transfiguration; Ignatius entered a dark room, and it instantly became light. Ribadeneira, fifteen years after the death of Ignatius, wrote his life in 1572, but makes no mention of miracles performed by him; and Maffei wrote his life, twenty-three years afterwards, in 1585, without making the least mention of them. All his miracles seem to have been discovered long after his death. These are some of the specimens of lying wonders of the Church of Rome.

"It is added, "with all deceivableness of unrighteousness." Here is the danger of the Church of Rome. If we were born Protestants, I should have no fear of the Church of Rome;

but we have an enemy within the camp, in every heart, and therefore there is a congenial soil for Popery to find admission. It is an ever-wakeful, ever-subtle serpent. The danger of the Church of Rome is its "deceivableness of unrighteousness," palatable to the natural man, pacifying to the conscience without purifying the heart. It is deceivableness to make a hundred *Pater Nosters* on the lip better than one "Our Father" from the heart; to carry the cross upon the shoulder greater glory than to glory in the cross; to make a genuflexion with the knee as good as to keep unbroken the ten commandments; to feast in Carnival, and fast in Lent, as sacred and solemn duties. I may notice that all the great advocates of fasting generally turn out great practitioners of feasting. You will always find the great fastee of Lent is the great feastee of the ensuing fashionable season; feasting and fasting, playing at see-saw, the one compensating for the other with inimitable precision, and much to the advantage of the patient. The "deceivableness of unrighteousness" is that Rome finds out each man's humor, and suits herself to him. Are you lazy, and will not work? The apostolic prescription is, that "you should not eat;" the Romish is to go into a monastery, or live by begging. If you are a solitary or ascetic person, you can go to a hermitage. If you are of a severe temperament, they will give you a whip to scourge yourself with, like Liguori, who once so lashed himself, that four monks rushed in and snatched the "discipline" out of his hand, to save him from suicide. Just conceive a saint on the brink of suicide, and self-murder the perfection of piety! If you are a licentious debauchee, there is a sympathizing father into whose bosom to pour your past story, and from whose lips to hear absolution for your offences. Is it some blighted and disappointed affection that you suffer from? Then there is the charming retreat of a nunnery. But I wish you could read some of the impure extracts in the service read over the ladies who take the veil; I am sure you would be shocked at the language addressed in prayer to God; it is well the ladies do not understand Latin, otherwise I am sure they would stop, and go back to their own homes, like hard-working and industrious ladies, as they ought to be. Are you very avaricious? You may have a surplus of merit proportioned to your wealth. Are you a robber? A tithe of past blunder may help you to heaven. Are you tasteful? There are the fine arts for you to admire. And for Christians, there is just enough Christianity left to save it from being rank infidelity. There is room at the Pope's table for every guest, with or without the wedding garment; and there are sauces at his poisonous feast suited to every palate and appetite. In the Romish system there is the barefooted Passionist, like my friend Father Ignatius; and in Golden Square there is the pomp and splendor of a Cardinal in red. On one side of the water there is the austerity of the capuchin, and on the other, the large rubicund and unfasting prince of the church. There is the poverty of the mendicant, and the wealth of the prelate; masques, and foolery, and feasting to-day, fasts and scourges to-morrow; excommunication fulminated against all Christendom one year, and a jubilee and indulgence pronounced on the next. It is a religion that fits every man—turn's every man's peculiarity to account.

If, then, it be the apostasy (and I cannot pursue this further) we must have no communion with it. There is no communion between light and darkness, between truth and error. Dr. Pusey may make the experiment of throwing a bridge from Oxford to Rome. How many priests have come over it? Not one. How many Roman Catholics have come over it? Not ten. How many clergymen of the Church of England have gone over it? Some hundred, and more are passing over every day. In Ireland they have thrown no bridge over, they said, "we will have nothing to do with you except to drag people out of you;" and the Bishop of Cashel told me the other evening, when I had

the pleasure of being in his company, that in one diocese, that of Tuam, I think, ten thousand Roman Catholics had become Protestants during the least year or two. I have no faith in the force of political laws to put down Popery; and I am afraid lest you should be satisfied with any bill that can or may be passed on the subject, that you will suppose you are secure because you are under the roof of an Act of Parliament. That is not the weapon of our warfare. We must enlighten the country in this great controversy, till every man knows his Bible, and the *Ceremoniale*, and the *Breviary*, and the *Pontificale*, so well that he will be proof against the subtleties of friars and the machinations of our Cardinal Archbishop. This great system, like Hannibal of old,—conquering or conquered,—will not rest; it speaks all tongues, and breathes all airs; erects its altars by the Thames, the Tiber, the Mississippi, and the Missouri; it demands domination in Ireland, and begs whiningly for toleration in England; wields an iron despotism in Italy, and pursues supremacy every where; it is republican in America, despotic in Austria, monarchist in England, and hostile to liberty and conscience every where. It tolerates no other faith when it is in power; and when we defend ourselves from it, it whines and cries out through the mouths of the Irish brigade, about persecution. The system has a voice in royal cabinet and in republican congress; its thousand fingers touch the sceptre and arrange the ballot-box; it is finding tutors for our sons and governesses for our families; and it is making proselytes in every street and nook of our land at this very moment, just because our people are ignorant of its devices.

Concerning the Conflagration.

BY THOMAS BURNET.

(Continued from our last.)

That the present world, or the present frame of nature, will be destroyed, we have already shown. In what manner this destruction will be, by what force, or what kind of fate, must be our next inquiry. The philosophers have always spoken of *fire* and *water*, those two unruly elements, as the only causes that can destroy the world, and work our ruin; and accordingly, they say, all the great and fatal revolutions of nature, either past or to come, depend upon the violence of these two; when they get the mastery, and overwhelm all the rest, and the whole earth, in a deluge, or conflagration. But, as they make these two the destroying elements, so they also make them the purifying elements. And, accordingly in their lustrations, or their rites and ceremonies for purging sin, fire and water were chiefly made use of, both amongst the Romans, Greeks, and barbarians. And when these elements over-run the world, it is not, they say, for a final destruction of it, but to purge mankind and nature from their impurities. As for purgation by fire and water, the style of our sacred writings does very much accommodate itself to that sense; and the Holy Ghost, who is the great purifier of souls, is compared in his operation upon us, and in our regeneration, to fire or water. And as for the external world St. Peter (1 Ep. 3:21), makes the flood to have been a kind of *baptizing* or renovation of the world. And St. Paul, (1 Cor. 3:13), and the prophet Malachi, (3:2, 3), make the last fire to be a purging and refining fire. But to return to the ancients.

The Stoics especially, of all other sects amongst the Greeks, have preserved the doctrine of the conflagration; and made it a considerable part of their philosophy, and almost a character of their order. This is a thing so well known, that I need not use any citations to prove it. But they cannot pretend to have been the first authors of it neither. For, besides that amongst the Greeks themselves, Heraclitus and Empedocles, more ancient than Zeno, the master of the Stoics, taught this doctrine; it is plainly a branch of the barbaric philosophy, and taken from thence by the Greeks. For it is well known, that the most ancient and mystic learn-

ing amongst the Greeks was not originally their own, but borrowed of the more eastern nations, by Orpheus, Pythagoras, Plato, and many more, who travelled thither, and traded with the priests for knowledge and philosophy; and when they got a competent stock, returned home, and set up a school, or a sect, to instruct their countrymen. But before we pass to the eastern nations, let us, if you please, compare the Roman philosophy upon this subject with that of the Greeks.

The Romans were a great people, that made a show of learning, but had little, in reality, more than words and rhetoric. Their curiosity or emulation in philosophical studies was so little, that it did not make different sects and schools amongst them, as amongst the Greeks. I remember no philosophers they had, but such as Tully, Seneca, and some of their poets. And of these Lucretius, Lucan, and Ovid, have spoken openly of the conflagration. Ovid's verses are well known,

"A time, decreed by fate, at length will come,
When heavens, and earth, and seas, shall have their
doom;
A fiery doom; and nature's mighty frame
Shall break, and be dissolv'd into a flame."

We see Tully's sense upon this matter, in Scipio's *dream*. When the old man speaks to his nephew Africanus, and shews him from the clouds this spot of earth where we live; he tells him, though our actions should be great, and fortune favor them with success, yet there would be no room for any lasting glory in this world; for the world itself is transient and fugitive.—And a deluge, or a conflagration, which necessarily happen after certain periods of time, sweep away all records of human actions. As for Seneca, he being a professed Stoic, we need not doubt of his opinion in this point. We may add here, if you please, the *Sibylline verses*, which were kept, with great religion, in the capitol at Rome, and consulted with much ceremony upon solemn occasions. These *Sibyls* were the prophetesses of the *gentiles*; and though their writings now have many spurious additions, yet none doubt but that the conflagration of the world was one of their original prophecies.

Let us now proceed to the eastern nations. As the Romans received the small skill they had in the sciences from the Greeks; so the Greeks received their chief mystic learning from the barbarians; that is, from the Egyptians, Persians, Phœnicians, and other eastern nations; for it is not only the western or nothern people that they called barbarians, but indeed, all nations besides themselves. For that is commonly the vanity of great empires, to uncivilize, in a manner, all the rest of the world; and to account all those people *barbarous*, that are not subject to their dominion. These however, whom they called so, were the most ancient people, and had the first learning that was ever heard of after the flood. And amongst these, the Egyptians were as famous as any; whose sentiments, in this particular, of the conflagration, are well known. For Plato, who lived amongst them several years, tells us in his *Timæus*, that it was the doctrine of their priests, that the fatal catastrophes of the world were by *fire* and *water*. In like manner, the Persians made their beloved god, *fire*, at length to consume all things that are capable of being consumed: for that is said to have been the doctrine of Hydaspes, one of their great *Magi*, or wise men. As to the Phœnicians, I suspect very much that the Stoics had their philosophy from them (Just. Mar. *Apol.* 2), and amongst other things the conflagration. We shall take notice of that hereafter.

But to comprehend the Arabians also, and Indians, give me leave to reflect a little upon the story of the *phœnix*. A story well known, and related by some ancient authors, and is in short this: the *phœnix*, they say, is a bird in Arabia, India, and those eastern parts, single in her kind, never more than one at a time, and very long-lived; appearing only at the expiration of the *great year*, as they call it: and then she makes herself a nest of spices, which being set on fire by the sun, or some other secret power, she hovers upon it, and consumes herself in the flames. But, which is most wonderful, out of these ashes riseth a second *phœnix*, so that it is not so much a death, as a renovation. I do not doubt but the story is a fable, as to any such kind of bird, single in her species, living, and dying, and reviving in that manner: but it is an *apologue*, or a fable with an interpretation, and was intended as an *emblem* of the world; which, after a long age, will be consumed in the last fire; and from its ashes or remains, will arise another world, or a new-formed heavens and earth. This, I think, is the true mystery of the *phœnix*, under which symbol the eastern nations preserved the doctrine of the conflagration, and renovation of the world. They tell somewhat a like story of the eagle, soaring aloft so near the sun, that by his warmth and enlivening rays, she renews her age, and becomes young again. To this the *Psalmist* is thought to allude, (Psa. 103:5—*Thy youth shall be renewed like the eagle's*; which the Chaldee paraphrast renders, *In mundo venturo renovabis, sicut aquile, juventutem tuam*). These things to me seem plainly to be

symbolical, representing that world to come, which the paraphrast mentions, and the firing of this. And this is after the manner of the eastern wisdom; which always loved to go fine, clothed in figures and fancies.

And not only the eastern barbarians, but the northern and western also, had this doctrine of the conflagration amongst them. The Scythians, in their dispute with the Egyptians about antiquity, argue upon both suppositions, of fire or water, destroying the last world, or beginning this. And in the west, the Celts, the most ancient people there, had the same tradition; for the Druids, who were their priests and philosophers, derived not from the Greeks, but of the old race of wise men, that had their learning traditionally, and, as it were, hereditary from the first ages: these, as Strabo tells us, (lib. 4), gave the world a kind of immortality, by repeated renovations; and the principle that destroyed it, according to them, was always fire or water. I had forgot to mention, in this list, the Chaldeans, whose opinion we have from Berosus, in Seneca. *Nat. Quest.* 3, c. 29. They did not only teach the conflagration, but also fixed it to a certain period of time, when there should happen a great conjunction of the planets in Cancer. Lastly, we may add, to close the account, the modern Indian philosophers, the relics of the old Brachmans: these, as Masseus tells us, (lib. 16, *Hist. Ind.*) declare, that the world will be renewed after an universal conflagration.

You see of what extent and universality throughout all nations, this doctrine of the conflagration hath been. Let us now consider, what defects or excesses there are, in these ancient opinions, concerning this fate of the world, and how they may be rectified: that we may admit them no further into our belief, than they are warranted by reason, or by the authority of Christian religion. The first fault they seem to have committed about this point is this, that they made these revolutions and renovations of nature, indefinite or endless; as if there would be such a succession of deluges and conflagrations to all eternity. This the Stoics seem plainly to have asserted, as appears from Numenius, Philo, Simplicius, and others. S. Jerome (ep. 60) imputes this opinion also to Origen; but he does not always hit the true sense of that father, or is not fair and just in the representation of it. Whoever held this opinion, it is a manifest error, and may be easily rectified by the Christian revelation; which teaches us plainly, that there is a final period and consummation of all things that belong to this sublunar or terrestrial world; when the *kingdom shall be delivered up to the Father*; and time shall be no more.

Another error they committed in this doctrine is, the identity, or sameness, if I may so say, of the worlds succeeding one another.—They are made, indeed, of the same lump of matter, but they supposed them to return also in the same form. And, which is worse, that there would be the same face of human affairs; the same persons and the same actions over again; so as the second world would be but a bare repetition of the former, without any variety or diversity. Such a revolution is commonly called the *Platonic year*: a period when all things return to the same posture they had some thousand of years before; as a play acted over again, upon the same stage, and to the same auditory; this is a groundless and injudicious supposition. For, whether we consider the nature of things, the earth, after a dissolution by fire, or by water, could not return into the same form and fashion it had before; or whether we consider providence, it would no way suit with the divine wisdom and justice, to bring upon the stage again those very scenes, and that very course of human affairs, which it had so lately condemned and destroyed. We may be assured therefore, that, upon the dissolution of a world, a new order of things, both as to nature and providence, always appears: and what that new order will be, in both respects, after the *Conflagration*, I hope we shall, in the following book, give a satisfactory account.

These are the opinions, true or false, of the ancients; and chiefly of the Stoics, concerning the mystery of the conflagration. It will not be improper to inquire, in the last place, how the Stoics came by this doctrine: whether it was their discovery and invention, or from whom they learned it. That it was not their own invention, we have given sufficient ground to believe, by showing the antiquity of it beyond the times of the Stoics. Besides, what a man invents himself, he can give the reasons and causes of it, as things upon which he founded his invention: but the Stoics do not this, but, according to the ancient traditional way, deliver the conclusion without proof or premises. We named Heraclitus and Empedocles, amongst the Greeks, to have taught this doctrine before the Stoics; and, according to Plutarch, (*de Defec. Orac.*), Hesiod and Orpheus, authors of the highest antiquity, sung of this last fire in their philosophic poetry. But I suspect the Stoics had this doctrine from the Phœnicians; for if we inquire into the original of that sect, we shall find that their founder, Zeno, was a barbarian, or

semi-barbarian, derived from the Phœnicians, as Laertius and Cicero give an account of him. And the Phœnicians had a great share in the Oriental knowledge, as we see by Sanchonia's remains in Eusebius. And by their mystical books which Suidas mentions, from whence Pherecydes, Pythagoras's master, had his learning. We may therefore reasonably presume, that it might be from his countrymen, the Phœnicians, that Zeno had the doctrine of the *Conflagration*. Not that he brought it first into Greece, but strongly revived it, and made it almost peculiar to his sect.

So much for the Stoics in particular, and the Greeks in general. We have also, you see, traced these opinions higher, to the first barbaric philosophers; who were the first race of philosophers after the flood. But Josephus tells a formal story, of pillars set up by Seth before the flood; implying the foreknowledge of this fiery destruction of the world, even from the beginning of it. His words (lib. 1, c. 3) are to this effect, give what credit to them you think fit: "Seth and his fellow students, having found out the knowledge of the celestial bodies, and the order and disposition of the universe; and having also received from Adam a prophecy, that the world should have a double destruction, one by water, another by fire: to preserve and transmit their knowledge, in either case, to posterity, they raised two pillars, one of brick, another of stone, and engraved upon them their philosophy and inventions. And one of these pillars," the author says, "was standing in Syria even to his time." I do not press the belief of this story; there being nothing, that I know of, in antiquity, sacred or profane, that gives a joint testimony with it. And those that set up these pillars do not seem to me, to have understood the nature of the *Deluge* or *Conflagration*; if they thought a pillar, either of brick or stone, would be secure, in those great dissolutions of the earth. But we have pursued this doctrine high enough, without the help of these antediluvian antiquities: namely, to the earliest people, and the first appearances of wisdom after the flood. So that, I think we may justly look upon it as the doctrine of Noah, and of his immediate posterity. And, as that is the highest source of learning to the present world; so we should endeavor to carry our philosophical traditions to that original: for I cannot persuade myself, but that they had amongst them, even in those early days, the main strokes, or conclusions of the best philosophy: or, if I may so say, a form of sound doctrine concerning nature and providence. Of which matter, if you will allow me a short digression, I will speak my thoughts in a few words.—(To be continued.)

immortal fame, are those who illustrated the Scriptures from its own beautiful passages.

No essay upon moral philosophy has ever appeared which is equal to the Proverbs of Solomon. In this book, as in no other, the whole moral nature and duty of man is set forth, argued, and exemplified. Bacon, Locke, and others, have written volumes upon the subject, but we turn from them to our Bible, and there, within the compass of a few pages of the Old Testament, we find the embodiment and essence of all their thoughts and theories. Latimer, Howard, Bunyan, of modern days, have lived, and left to posterity the undying memory of their bright examples of endurance amid suffering; the book of Job gives us a brighter example of patience—one which, could the world but perceive and appreciate, would make us happier and easier contented with our lot.

The Bible can, and should, be studied as the highest standard of polite and useful literature. The style of every species of writing should vary with the subject of the composition. This is a distinguished feature of the Bible. And throughout the whole volume, its greatest feature is its simplicity. There is no superficial ornament or parade of rhetorical flourish. Its idiom is the pure, unadulterated English. It has no grossness of thought, no harshness of expression. Its figures are always just, and they are always fresh, and as often as they are read they create a deeper interest in a tasteful mind. Its sole object is to impress truth; and it attains that end by the use of proper words in proper places. But amid all its simplicity there is a boldness and sublimity throughout the whole writing, which awes, but fascinates the attentive reader. We do not reach the climax of a narration or description by a roundabout way of words and phrases, but we arrive at it at once, and the scene is closed, leaving upon the mind a pleasing impression—not only clear and defined, but powerful from its quickness. The immortal author of *Paradise Lost*, we venture to say, would not have written the history of the field of Elah, without having first consumed two or three books in describing the armies and the military appointments of the Israelites and Philistines. In the seventeenth chapter of first Samuel, the gathering of the armies, the defiance of Goliath, the fear of Saul and the Israelites, the appearance of David, and his victory over the giant and the Philistine army, are all powerfully and beautifully described within some fifty verses. It is impossible to read the Bible without receiving a lasting benefit. He who studies it carefully is not only made better by the sounder tone its precepts give to the moral nature, but his taste for the beauties of the external world will be highly improved. Those mighty works of nature, which fill even the most careless observer with awe and reverence, can be better appreciated when we become better acquainted with their author. That which is beautiful in poetry and prose, susceptible of exciting our feelings and passions, can be sooner perceived and understood, if we understand such a perfect model as the language of the Bible.

Of the poetical portions of the Bible, where can there be found poetry which will stand in comparison with the Psalms, Isaiah's prophecies, or the Proverbs? The Lamentations of Jeremiah, and the song of David upon the death of Saul, are elegies, beautiful and sublime beyond any other that has ever been composed. The poetry of the Bible is as noble as it is simple, as tender as it is grand. Its freshness is always the same; its allusions strike home to the heart, and awaken and excite our feeling at every perusal. It contains, too, the greatest universality of sentiment. It is said that in Shakespeare we may find a quotation to suit every feeling. This is equally true of the Bible; no sentiment, no thought, ever sprang from the heart, which is not here illustrated. In whole English language, where can we find a passage equal in strength, beauty, boldness, and grandeur, to this, from the song of Moses after his victory over Pharaoh:

"Thou didst blow with thy wind; the sea covered them. They sank as lead in the mighty waters. Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?"

"I cannot but love," says one of our ablest writers, "the poetic associations of the Bible. Now, they are sublime and beautiful, like the mountain torrent swollen and impetuous by the sudden bursting of the cloud. Now, they are grand and awful as the stormy Galilee, when the tempest beat upon the fearful disciples. And, again, they are placid and calm as that calm lake, when the Saviour's feet had pressed upon its waters, and stilled them into peace."

The Methodist Quarterly Review for October, 1842, has an able article, from which we extract the following:

The Duke of Buckingham thus eulogizes the prince of epic poets:

"Read Homer once, and you can read no more, For all books else appear so mean, so poor, Verse shall seem prose; but still persist to read, And Homer will be all the books you need."

"This is the language of a professed friend

of the Puritan reformation and faith. The Bible itself is not excepted. It was once fashionable thus to deprecate the literature of the Scriptures. The fashion still remains, and Christians are sometimes seen to bend the knee at this unholy shrine. The exclusive and fulsome praise bestowed by the ostensible friends of religion upon the writers of classical paganism, is enough to move the pity of a heathen, or stir the indignation of a seraph. Let us make a brief comparison of Homer with Job, in describing the same object—the favorite animal of the Greek poet, the horse—that which he most admires to describe; and it shall be the horse of his hero:

*"The winged coursers harnessed to the car,
Xanthus and Balus of immortal breed,
Sprung from the wind, and like the wind in speed:
Whom the winged harpy, swift Podarge, bore,
By Zephyrus upon the breezy shore;
Swift Pedasus was added to their side."*

* * * * *

*Who, like in strength, in swiftness, and in grace,
A mortal courser watched the immortal race."*

"Without emphasis, without italics, without versification even, let us now listen to the majesty of the Hebrew poet:

*"Hast thou given the horse strength?
Hast thou clothed his neck with thunder?
Canst thou make him afraid as the grasshopper?
The glory of his nostrils is terrible!
He paweth in the valley, and rejoiceth in his strength!
He goeth out to meet the armed men!
He mocketh at fear, and is not affrighted.
Neither turneth he back from the sword!
The quiver ratteth against him;
The glittering spear and the shield!
He swalloweth the ground with fierceness and rage!"*

Christian Statesman

Approaching Conflict with Infidelity.

From the admirable address by Rev. J. L. Burrows, before the Society of Inquiry at the University at Lewisburgh, we are permitted to make the following extract. The address touched chiefly on the progress of humanity during the half century past, and its prospects for the half century to come.

The controversies with infidelity are to be carried on during the generation that cometh. Skepticism has alleged that the revelations of science and of the word of God, are antagonistic; that the God who made the world could not have given the "Word." And they send their learned men into Egypt to decipher hieroglyphics upon its pyramids and obelisks, exhume sarcophagi and mummy-wrappers, to prove that the human race is older than the Bible asserts. Others dig into the earth, and pry open the rock-bound book of creation, and, as they read its records, shout back that they find proofs of the falsity of revelation, for they discover that the world existed before the period fixed for its origin in the Holy Oracles. They scrutinize the anatomy of the different races of mankind, and proclaim that they are not descendants of the single primeval pair, as the Bible teaches. Infidelity enters into philosophical and scientific investigation in the widest fields. It has however discovered that the twelve patriarchs, and the twelve apostles, are mythical representations of the twelve signs of the zodiac; that man, in his physical structure, is the development of a clam, and that his spiritual nature is the evolution of vegetable fermentation. "The self-dynamic spirit" which forces a cork out of a bottle of beer, is resolved by his more perfect organs and subtler absorptions, into an intellectual essence. It accepts and defends the inference that the immortal soul is the product of "salads sauer kraut."

The advocates of Christianity must follow these men ever—as they have done, subject the hieroglyphics to a profounder scrutiny, dig deeper into their own granite quarries, take new walks into old fields; in a truer and fairer philosophical spirit study the physiological, mental, and spiritual characteristics of man, and prove these scoffers sciolists in science, as they are in theology. The same Jehovah who formed the world, has given us his word; and the revelations of the Bible, rightly comprehended, subject to just rules of interpretation, must accord with all the facts of his works. The deeper the research, the more manifest will appear the agreement, the more accordant to harmony.

Infidelity constantly changes its forms and modes of attack upon Christianity, and it cannot be successfully assaulted with the old weapons, nor after the old methods. The responses which were given to the howlings of a savage and sensual skepticism, in the last generation will not answer now. The tone and temper of infidelity are altogether changed. Now its advocates approach their predecessors as, "destructives, approaching the subject of revelation, without reverence, religious feeling, without enthusiasm of any kind," as, "so many savages falling foul of their fetishes and trampling them under their feet." They speak of Voltaire as one who "did his work like an executioner, striking without sympathy for his sub-

jects." Almost absolute, too, is the responding, misanthropic, passionate school of which Goethe, Byron and Shelley were the exponents, and of which Richard Carlyle and Taylor were the blasphemous bullies.

Now infidelity has grown most reverent and religious. It prays, quotes Scripture largely, invokes the name and doctrines of Christ, claims to be the development of Christianity, and organizes the "New Church."

A most excellent old system is that of Jesus, having had a most important mission in the world which it has accomplished. It must now be superseded by a new economy. Infidelity has become philanthropic, talks of the duties of love and charity, and throws open its arms in affectionate yearning towards the world. Woe to those who are won to the pressure of that stifling embrace!

With Fronde and the younger Newman, "tears stream down the cheeks" of the new schoolmen as they pass by the church door and listen to the old psalms and the old creed—now alas! no longer theirs—which an inexorable logic has compelled them so reluctantly to announce. They would believe in the old Christianity if they only could, and because they cannot call back the child-like faith that made them so happy, they tear their hair, and lay their heads in bitter grief upon the tear-soaked earth!

For their relief Auguste Compte, with his tardily won confreres, organizes the "Church positive of the nineteenth century," and constructs his "calendar for the systematical worship of humanity." In merciless caricature of the papal Calendar he appropriates every day in the year to a separate saint, to be the object of devout contemplation and adoration to the communicants of the "church positive." Side by side among the saints of the new worship stand Prometheus and Abraham; Orpheus and Solomon, John the Baptist and Mohammed, St. Gregory, and William Penn, Voltaire, Priestly and Gall, De Foe, Walter Scott, and Byron.

Into all its winding labyrinths, are we to chase this Protean Infidelity, tear off the marks that hide its hideous features, and show to the world its essential and unreformable ugliness.

Christian Chronicle.

Angel Charley.

BY MRS. EMILY C. JUDSON.

He came—a beauteous vision—
Then vanished from my sight,
His cherub wings scarce cleaving
The blackness of my night;
My glad ear caught the rustle,
Then sweeping by, he stole
The dew-drop that his coming
Had cherished in my soul.

Oh, he had been my solace,
When grief my spirit swayed,
And on his fragile being
Had tender hopes been stayed;
Where thought, where feeling lingered,
His form was sure to glide,
And in the lone night watches,
'Twas ever by my side.

He came;—but as the blossom
Its petals closes up,
And hides them from the tempest,
Within its sheltering cup,
So he his spirit gathered,
Back to its frightened breast,
And passed from earth's grim threshhold,
To be the Saviour's guest.

My boy—ah, me! the sweetness,
The anguish of that word!—
My boy, when in strange night dreams,
My slumbering soul is stirred;
When music floats around me,
When soft lips touch my brow,
And whisper gentle greetings,
Oh, tell me, is it thou?

I know by one sweet token,
My Charley is not dead;
One golden clue he left me,
As on his track he sped;
Were he some gem or blossom,
But fashioned for to-day,
My love would slowly perish,
With his dissolving clay.

Oh, by this deathless yearning,
Which is not idly given,
By the delicious nearness
My spirit feels to heaven;
By dreams that throng my night sleep,
By visions of the day,
By whispers when I'm erring,
By promptings when I pray;

I know this life so cherished,
Which sprang beneath my heart,
Which formed of my own being
So beautiful a part;
This precious, winsome creature,
My unfledged, voiceless dove,
Lifts now a seraph's pinion,
And warbles lays of love.

Oh, I would not recall thee,
My glorious angel-boy!
Thou needest not my bosom,
Rare bird of life and joy!
Here dash I down the tear-drops,
Still gathering in my eyes;
Blest—Oh! how blest!—in adding
A seraph to the skies!

Mother's Journal.

Voluntaryism.

The study of our times is neither less interesting nor less important than that of recorded history; but it is a study attended with peculiar difficulties. In history, the success or failure of a tenet or a system, reveals to us in some measure its proper character and value; but in the circle of our own observation, we see problems yet untested by experience, systems yet unexposed to assault, and principles whose development is yet incomplete. With regard, then, to the institutions which are peculiar to our own day, we lack the principal, perhaps the only reliable ground of making up our judgment, viz., the testimony of historical precedents.

Were we called upon to name one theory whose origin belongs more especially to our times and country, we should probably recur most naturally to that of voluntaryism, or the separation of religious institutions from the State. The warmest advocates of the voluntary scheme would hardly seek in ancient or modern history for examples to sustain its pretensions. Among pagan nations, the idea of severance of religion from secular concerns seems not to have been entertained. The Jewish economy prescribed so strict a union of Church and State, that they seem completely identified under it in the mind of its great Lawgiver. Christianity, whatever may be said of its essential preferences and tendencies on this subject, has never before willingly appeared as a society independent of and without affinity for the State. Under circumstances of persecution or neglect, the church has indeed occasionally maintained a separate existence; but always from necessity, never before from choice.

Our own country, we have said, is the first where religion has been disengaged from the State. Was this innovation the result of a deliberate study of the history of church establishments, and a conviction of their inconvenience and failure? Was it not rather the inevitable consequence of circumstances in the condition of the country? A religious establishment in the United States was an impossibility. The preferences of the people in different sections were irreconcilable; in New England, they would have been for Independency; in Virginia, for Episcopacy; in Pennsylvania, for Quakerism or for Presbyterianism. The men who formed our Constitution were no students of church history, but judicious, worldly-minded statesmen. The position they took in respect to religion was the only one tenable under the circumstances; and doubtless it was one that best accorded with their philosophic impartiality, or rather indifference. There is, therefore, nothing in the early history of this question in America, to show that it had received the candid examination of rulers or people, or that its adoption arose out of wise preference and mature conviction.

But what is to be argued from the comparative success of voluntaryism in America? Has the trial been long enough to insure its prosperous issue even here? And should that issue be attained, what is it more than the result of a single trial? Where is the evidence that, under other conditions, in a different state of civilization, and a different phase of the popular religious sentiment, it would be equally successful?

We contend that voluntaryism, in a practical point of view, is as yet but an incomplete experiment, and cannot be regarded in the light of an established principle. As a theory, too, it is opposed to all historical testimony, and to the convictions of many of the most enlightened minds in the church. While we do not hesitate, therefore, to acquiesce in its development here, and acknowledge all the happy fruits it has borne among us, we object to the use of our brief experience of it, either in testing the opinions of former times, or in uncharitable judgment of the practice of other nations. We object to a general denunciation of church establishments, including the most pure and evangelical of them, on the ground of any inherent vice, so far as experience or reason have yet shown. We object to the countenance given to fretful and disaffected men, who charge every abuse in society, and every act of intolerance in the State, to the account of an obnoxious system. Especially do we object to the hasty and irreverent censure passed upon men of the loftiest genius and the most fervent piety, who, never dreaming of the possibility of indifference to heresy in religion, more than to treason in the State, have followed out principles universally conceded in their times to the punishment

of evil-doers, and the support of what they deemed the true faith.

Christian Intelligencer.

Alone with God.

Alone with God! How solemn, how sublime the idea! How tranquilizing! how comforting! how fraught with impregnable security, with indefatigable strength! Yet how awful! "Jacob was afraid, and said, how dreadful is this place!" And Peter was bewildered and awe-struck, while he exclaimed, "It is good for us to be here!"

Alone with God! Such is the attitude of the Christian in prayer. "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray." "There are," says Stillring, "heart-sorrows and plagues which the Christian could not bear to tell to his most intimate earthly friend." There are fears which we dare not whisper into any mortal ear. There are hopes and joys too vast and glorious to be imparted. But when the Christian has hid his face in the bosom of his Father, he can breathe forth all—for when words fail, he can resort to the language of sighs and groans, for "He knoweth our thoughts afar off." "He that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." The infinite Spirit prompts what the Infinite can alone understand. Here there is no fear of betrayal, of contempt, of lack of appreciation and sympathy. For we converse with an Infinite Spirit whose name is Love, and who has told us to "pour out our hearts before him."

Wondrous privilege! Does then this lowly, mortal, sinful, and suffering state admit of such intercourse with God? Yes! "Our communion is with the Father." Thou mayest at any moment, even at this, in the name of Jesus, enter the palace of the Universal Majesty, and, unquestioned by the bright guards who surround him, penetrate to the recesses of his glorious and awful abode, and stand in the very presence of the "King eternal, immortal, and invisible," and then, "make thy requests known unto God, sure, yes, absolutely sure of a gracious hearing and a ready answer. For he hath said, "Call upon me and I will answer thee." "Draw nigh to God, and he will draw nigh to thee."

Christian, be often thus *alone with God*: for this sweet and holy solitude, though it is much aided by occasional external silence and seclusion, may be attained even in the midst of bustle, and multitudes, and cares. Be often alone with God—and thou shalt never faint in sorrow, nor sink under duty. "Happy shalt thou be, and it shall be well with thee." Thou shalt begin heaven upon earth. For communion with God is heaven's commencement, and glory's dawn. Thou shalt "dwell in the secret place of the Most High, and abide under the shadow of the Almighty"—and all the promises which follow, (read and ponder them well, Psa. 91,) shall be thine, even to sing "the salvation of God."

Pres. Magazine.

Compression in Oratory.

The efficacy and value of compression can scarcely be overrated. The common air we beat aside with our breath, compressed, has the force of gunpowder, and will rend the solid rock, and so it is with language. A gentle stream of persuasiveness may flow through the mind, and leave no sediment; let it come at a blow, as a cataract, and it sweeps all before it.

It is by this magnificent compression that Cicero confounds Cataline, and Demosthenes overwhelms Aeschines; by this Mark Antony, as Shakespeare makes him speak, carries the heart away with a bad cause; by this that Lady Macbeth makes us, for the moment, sympathize with murder. The language of strong passion is always terse and compressed; genuine conviction uses few words; there is something of artifice and dishonesty in a long speech. No argument is worth using, because none can make a deep impression that does not bear to be stated in a single sentence. Our marshaling of speeches, essays, and books, according to their length, deeming that a great work which covers a great space—this "inordinate appetite for printed paper," which devours so much and so indiscriminately, that it has no leisure for fairly tasting anything—is pernicious to all kinds of literature, but fatal to oratory. The writer who aims at perfection is forced to dread popularity and steer wide of it; the orator who must court popularity, is forced to renounce the pursuits of genuine and lasting excellence.

Westminster Review.

Idle Daughters.

"It is," says Mrs. Ellis, "a most painful spectacle in families where the mother is the drudge, to see her daughters elegantly dressed, reclining at their ease, with their drawing, their music, their fancy work, and their reading; beguiling themselves of the lapse of hours, days, and weeks, and never dreaming of their responsibilities, but as a necessary consequence of a neglect of duty growing weary of their useless

lives; laying hold of every newly invented stimulant rouse their drooping energies, and blaming their fate, when they do not blame their God, for having placed them where they are.

"These individuals will often tell you, with an air of affected compassion, (for who can believe it real?) that poor, dear mamma is working herself to death. Yet no sooner do you propose that they should assist her, than they declare she is quite in her element; in short, that she would never be happy if she had only half as much to do."

Anecdotes for the Young.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOV. 1, 1851.

All readers of the *Herald* are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE present being a short volume of twenty numbers, ending with the year, 77 cents in advance will pay for it. On English subscribers, 4s. 8d. pays for the same.

EPOCH OF THE CREATION.

To the Editor of the *Advent Herald*:

Sir:—I have been for some time a constant reader of your paper, and though not fully convinced of the truth of all the peculiar views advocated in it, I have been much pleased with the singular candor and ability which have been exhibited in the discussion of theological subjects in its editorial columns. It is therefore with much surprise and pain that I notice what seems to me to be a strange want of these characteristics, exhibited in the article entitled "The Epoch of Creation," in a late number—partly your own, and partly copied, with approval, from the work of Mr. Lord.

The subject of the relations of Geology to Scripture is one in which I have been deeply interested. I have looked with painful solicitude for the suggestion of some satisfactory method of reconciling the apparent discrepancies in the two great records God has given of his dealings with our earth—the one written in the Bible, and the other inwrought into the mighty structure on which we tread. That there is ground for an honest difference of opinion in regard to the interpretation of either of these records, it would seem, must be admitted by every one who has given the matter the slightest investigation, and whose mind is to a usual degree capable of perceiving the force of evidence. When, therefore, a professed Christian and believer in the Bible feels constrained to admit, that the Mosaic account of the creation may be interpreted differently from what has been heretofore supposed, and in harmony with what he considers the demonstrated truths of Geology—it seems to me neither candid nor courteous to charge him with "having taken it for granted that *He who told Moses the age of the world was mistaken in its date*." You cannot really believe that any religious editor holds such an opinion. Then why lay it to his charge? The sneer conveyed in this language of yours seems to me entirely out of keeping with anything I ever before noticed in your columns.

Again: You present a computation, copied, as I suppose, from Mr. Lord, showing, as you think, conclusively, the mathematical impossibility of the sedimentary rocks being formed in the manner supposed by Geologists, from the want of room in which to pile up the matter from which the sediment was to be derived, within reach of the abrading agencies; and yet this calculation is based expressly on an "if"—namely, "IF the land and water have not changed places"—and impliedly on another "if," not expressed—namely, *IF* the whole amount must have been piled up *before the abrasion commenced*. Now where is the geological theory that admits such conditions? In all my readings in that science, I never met with anything so puerile and absurd. Geology, on the contrary, proves, if it proves anything, that the land and sea have *several successive times changed places*, in some portions of the earth; and that these changes, occasioned by the upheaving of some portions of the earth's crust, and the depression of others, have been in some cases *exceedingly gradual*—occupying, indeed, ages of time!

Once more. You say that "Geologists suppose, what is inconceivable," that the abrasions from one and the same kind of rock have, by sedimentary deposition, in one period produced one kind of rock, and in another period another kind of rock, &c. I readily admit that this is "inconceivable"—but it is also entirely new to me. By what Geologist is it "supposed"? Do you think that such men as Hitchcock, and Silliman, and Gray, and Pve Smith, and Miller, have entertained ideas so crude and childish as this, and that before referred to? I think an examination of their works will show nothing of the kind—at least, it has never fallen under my notice. On the contrary, I know it to be the opinions of some, if not all, of these Geologists, that during the violent disturbances of the earth's crust, which are supposed to have formed the divisions between the geological periods, *different kinds* of matter, or rock, were thrown upon the surface, from which, when converted into sediment, *different kinds* of rock would of course be formed. So you see what becomes of Mr. Lord's "unavoidable conclusions," and can form your own estimate of the "ability" of his reasoning.

Allow me to add, in conclusion, as I know nothing of Mr. Lord's book but what I have learned from this article, that if he has nothing better to offer for the solution of this vexed question, than is here presented, I fear he had much better "kept silence."

A READER.

We regret that the treatment of a subject in the columns of the *Herald*, should have given pain to any of its readers who usually take pleasure in its perusal. The sentence copied, as a "sneer," we supposed would be recognized as the thought embodied by Cowper in the following familiar lines:

"Some drill and bore
The solid earth, and from the strata the
Extract a register, by which we learn,
That he who made it, and revealed its date
To Moses, was mistaken in its age."

Our expression was, of course, hyperbolical, and we supposed it would be thus received. If interpreted as *figurative language* with the same latitude

that geologists interpret certain declarations of Scripture, it would become extremely inoffensive. It was penned in view of a notice of Mr. Lord's work, in a religious paper, which said: "We had supposed it was settled that the six days of creation were long geological periods"—that was the substance of the remark; but not having the paper at hand, we do not attempt the precise words.

We do not question the "honesty" of those who thus interpret the Mosaic record; nor do we question the honesty of that class of religious teachers, who teach that the history of the *fall* is an allegorical account of the introduction of evil; or who deny the resurrection of the body. And yet we are forced to the conclusion that *all* such interpreters attach meanings to words, which are not arrived at by any laws of language, and which they could never suppose were conveyed, had they not formed their conclusions from considerations independent of the text. Do not then such interpretations disparage the inspired record? Take for example the following reading of the fourth commandment by HUGH MILLER, and we inquire whether it does not encourage a disregard of the declarations of JEHOVAH?

"I can see no absurdity whatever in the reading which I subjoin:—Six periods (—————) shalt thou labor, &c., but on the seventh period (————) shalt thou do no labor, &c.; for in six periods (—————) the Lord made heaven and earth, &c., and rested the seventh period, y————; therefore the Lord blessed the seventh period, and hallowed it." The reason, in its character as a reason of proportion, survives here in all its integrity. Man, when in his un fallen state, bore the image of God, but it must have been a miniature image at best;—the proportion of man's week to that of his Maker may, for aught that appears, be mathematically just in its proportions, and yet be a miniature image too,—the mere scale of a map, on which inches represent geographical degrees. All these week days and Sabbath days of man which have come and gone since man first entered upon this scene of being, with all which shall yet come and go, until the resurrection of the dead terminates the work of Redemption, may be included, and probably are included, in the one Sabbath day of God."—*Foot-Prints*, pp. 333, 334.

Now God has said that in six days he created the heavens and the earth; HUGH MILLER, in effect, says: We learn, by the testimony of fishes, creeping things &c., imbedded under the waters of the earth, that the earth was in progress of creation during immense periods; and Dr. HITCHCOCK says: It was created ages before the commencement of the six days. We will not say they disbelieve God's word, for that would be uncharitable, and they design no such thing; yet do they not give unbelievers a great advantage? and should we be pleased with the same liberty taken with our own language? Dr. HITCHCOCK says:

"Another objection to this interpretation is, that the fourth commandment of the decalogue expressly declares, that *in six days the Lord made heaven and earth, the sea, and all that in them is*, &c., and thus cuts off the idea of a long period intervening between the beginning and the six days. I acknowledge that this argument carries upon the face of it a good deal of strength; but there are some considerations that seem to me to show it not to be entirely demonstrative.

If this long period had existed, we should hardly have expected an allusion to it in the fourth commandment, if the views we have taken are correct as to the manner in which the Old Testament treats of natural events. It is literally true that all which the Jews understood by the heavens and the earth, was made, (*ausau*), that is, renovated, arranged, and constituted, — for so the word often means,—in six literal days. Had the sacred writer alluded to the earth while without form and void, or to the heavenly bodies as anything more than shining points in the firmament, placed there on the fourth day, he could not have been understood by the Hebrews, without going into a detailed description, and thus violating what seems to have been settled principles in writing the Bible, viz., not to treat of natural phenomena with scientific accuracy, nor to anticipate any scientific discovery. I wish it to be distinctly understood, that I am endeavoring to show, only, that the language of Scripture will admit of an indefinite interval between the first creation of matter and the six demiurgic days. I am willing to admit, at least for the sake of argument, that the common interpretation, which makes the matter *only six thousand years old*, is the most natural. But I contend that no violence is done to the language by admitting the other interpretation."

"I trust that all who hear me are satisfied that the Mosaic history of the creation of the world does fairly admit of an interpretation which leaves an undefined interval between the creation of matter and the six days' work. Let it be recollect that *I do not maintain that this is the most natural interpretation*, but only that the passage will fairly admit it by the strict rule of exegesis. The question still remains to be considered, whether there is sufficient reason to adopt it as the true interpretation. To show that there is, I now make my appeal to *geology*. This is a case, it seems to me, in which we may call in the aid of science to ascertain the true meaning of Scripture. The question is, does geology teach, distinctly and uncontroversially, that the world must have existed during a long period prior to the existence of the races of organized beings that now occupy its surface?"—*Religion of Geology*, pp. 43, 45, 50.

This interpretation gives occasion to a writer in the *Investigator* (the infidel paper here) to address him as follows:

"Was this your *only* object?—that you was only

endeavoring to show? Did you not see, as many a priest has before you, the absolute necessity of the existence of such an infinite period, not in the language but in the light of science?—and was you not endeavoring, by a *forced* translation and miserable *glossary*, to make your readers believe that such was the fact? If the common translation is the *most natural*, is it not the *most correct and true*? Does not a forced translation *always* do violence both to language and to truth? In contending, then, in this instance that it does not, you have contended for an untruth and are guilty of a lie.

"Now let me ask you, if this language of the Decalogue is not *literal* language? Is it not positively said, that he rested on the seventh day, a period of twenty-four hours, and hallowed it? Is not his resting urged as the *cause* of its being holy? If so, why is not the objection against a long intervening period not only serious and weighty but unanswerable? Do not heaven and earth embrace all things? Your translation, as I showed in a previous letter, is a *forced* translation. You see, feel, and know it. There is not even a possibility of making or sustaining it as a translation so as to accommodate the Mosaic account to the facts and principles of geologic science. You are aware of it. Your measured language, your equivocation, and your throwing yourself *far back* of your predecessors who have insisted 'that the six days are six infinite periods or economies of vast duration,' are demonstrations of the fact."

The above comments should have been more respectfully and courteously worded; yet we need not be surprised that infidels make them. Does Christianity then gain anything by such concessions? We say "concessions;" for geologists regard them as such. Says Dr. BUCKLAND:

"If geology should seem to require some little concession from the literal interpreter of Scripture, It may fairly be held to afford ample compensation for this demand, by the large additions it has made to the evidences of natural religion, in a department where revelation was not designed to give information."—*Epoch of Creation*, p. 267.

They make similar concession respecting the universality of the deluge, and the introduction of death into the world; for the language of Scripture is equally unequivocal respecting those events. The Bible says of the flood: "And the waters prevailed exceedingly upon the earth: and all the high hills that were under the whole heaven were covered" (Gen. 7:19); and it says of sin: "By one man sin entered into the world, and *death by sin*" (Rom. 5:12); and "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."—Rom. 8:20. But Dr. HITCHCOCK says of the former: "There are reasons . . . for supposing that the deluge *may not have been universal* over the globe, but only over the region inhabited by man" (*Religion of Geology*, p. 126); and of the latter: "Geology asserts that death existed in the world untold ages before man's creation, while physiology declares it to be a universal law of nature, and wise and benevolent provision in such a world as ours."—*Ib.* p. 71.

These "concessions" seem to amount to just this—that when we read the Bible we must not suppose that God designs to teach what is literally and *exactly true*! This is not hard judging, for even Dr. HITCHCOCK says:

"In the truly scientific system of theology by the venerable Dr. Knapp, we find a proposed interpretation of the Mosaic account of the creation, which would bring it into harmony with geology. 'If we would form a clear and distinct notion of this whole description of creation,' says he, 'we must conceive of six separate *pictures*, in which this great work is represented in each successive stage of its progress towards completion. And as the performance of the painter, though it must have natural truth for its foundation, must not be considered, or judged of, as a delineation of mathematical or scientific accuracy, so neither must this pictorial representation of the creation be regarded as *literally and exactly true*.'"—*Ib.* p. 67.

The only rule of exegesis which Dr. H. gives for the understanding of a long period after the creation, and before the six day commencement as stated in the fourth commandment, is that "when a writer describes an event in more than one place, the briefer statement is to be explained by the more extended one."—p. 44.

We admit that the more explicit statement, which is not necessarily the most extended, shall explain the less explicit one; but that does not authorize us to attach to the more extended one a meaning which is not intimated in its connection, and which is *contradictory* to the express declaration of the shorter one—as is done when the first of Genesis is made to *explain* the fourth commandment. As illustrations he gives:

"Thus, in the second chapter of Genesis, we have this brief account of the creation: 'These are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens.' Now if this were the only description of the work of creation on record, the inference would be very fair that it was all completed in a single day."

"Let us refer to the account given in Exodus of the parents of Moses and their family. 'And there went a man of the name of Levi, and took to wife a daughter of Levi. And the woman conceived and bare a son, (that is, Moses,) and when she saw he was a goodly child, she hid him three months.'—Ex. 2:12. Suppose, now, that no other account existed

in the Bible of the family of this Levi; we could not surely have suspected that Moses had an elder brother and sister. But imagine the Bible silent on the subject, and that the fact was first brought to light in deciphering Egyptian hieroglyphics in the nineteenth century: who could hesitate to admit its truth because omitted in the Pentateuch? or who would regard it in opposition to the sacred record?"—p. 44.

These are not analogous cases; for it is not asserted *didactically* that the earth was created in *one day*, an it is that it was created in *six*. We speak of the *day* of the American revolution, and are understood to use a figure: but when we say it *continued seven years*, no figure can be understood. In the case of Moses, it is not said he was the first born, as it is that in six days the creation was accomplished; and therefore it does not follow that, "with equal propriety may we admit, on proper geological evidence, the intercalation of a long period between the beginning and the six days."

Dr. H. pronounces that theory "plausible," which "regards the six days of creation as periods of great, though indefinite length"—p. 64; and decides that "the objections to this interpretation of the word *day* are more geological than *exegetical*."—p. 66.

Let us look at the *exegetical* argument. "The word *day* is often used in Scripture to express a period of indefinite length—Luke 17:24; John 8:56; Job 14:6"—therefore it may in Genesis.

This is a mode of reasoning which extensively prevails; but it is most *unexegetical*. A parallel argument will show this: the word *man* is often used in Scripture to express an indefinite number of men.—Gen. 6:3; Job 14:1; Mic. 5:7—therefore in Ezek. 9:2, when we read "behold six men came from the way of the higher gate" &c., we may understand that six immense bodies of men thus came! This is parallel with the above, and shows its unreasonableness.

Whether language is figurative or not must be decided by its *connection*. Thus in the phrase "the evening and the morning were the first day,"—the word *day* is in that connection an affirmation of what the evening and morning is. Is it a literal day; or is the word *day* used as a figure? The metaphor is the only figure that can be *here* understood, which consists in the affirmation that an object is, what it only resembles. In the metaphor the object of which the affirmation is made, is always *literally expressed*. The subjects which are here affirmed to constitute the day, are the *evening* and the *morning*, which had before been affirmed to be the "light" and the "darkness." It is then one period of this light, and one of this darkness which is affirmed to be the day. Now to constitute the word *day* a metaphor, it must be shown that a literal day is incompatible with the nature of the evening and morning which are defined to be a day. But as a literal day is just such a succession of darkness and light, as is there described, to understand the day as a figure, is to disregard the laws of language. And as *six* such days are described, it follows that when God says, "in six days shalt thou labor and do all thy work" and rest on "the seventh," because "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh," we can only understand that literal days are referred to. To understand them otherwise, is to subject the language to an *exegetical alembic*—as Prof. BUSH would say,—that effectually subtilizes and evaporates its meaning.

Mr. LORD has an argument on the word "beginning," too long for us to copy, which is conclusive to our mind that it denotes not an epoch, but the commencement of a continuous process,—making the first verse of Genesis equally with the rest of the chapter a part of the record of the six days' work. If understood otherwise we could not explain texts like the following: "He which made mankind in the beginning made them male and female."—Matt. 19:4. "From the beginning of the creation God made them male and female."—Mark 10:6.

We understand that to believe the Bible, is to believe what God has said, and because he has said it. We would not be dogmatical respecting our own interpretation of it; but where language is unequivocal, and no one would suspect that it conveyed a complex idea, we feel that the wisest are yet too ignorant of geological facts to authorize them to venture on its distortion. We accord fully with the following remarks of Dr. DICKINSON in his introduction to Mr. Lord's book:

"Certain it is, that no theory can adduce a moiety of the evidence which goes to establish the authenticity and genuineness of the Holy Scriptures. Reason and revelation are traceable to the same high source. Science proper cannot be divorced from religion. God's works cannot contradict his Word: hence the presumption that any conclusion from a survey of his works which clashes with the intimations of his Word, is untenable, and will yet yield to some more impartial or profound analysis of physical phenomena. Objections to the Mosaic record may be raised on divers grounds; and if we accommodate its sense to one, why not to another, and still another? If we are at liberty to abandon the cosmogony of the Pentateuch, why not, also, the fall of man, the unity of the race, the origin of animal sacrifices, and the universality of the Deluge,—until the whole record

is marred by the inroads of neology, or sunk in the excavations of geology.

"But whatever the form of such objections or under whatever names they are advanced, they all have the same tendency, and that is, to invalidate the inspiration and authority of the Pentateuch; and hence, in relation to the subject to which our introduction has especial reference, we are reduced to this alternative: whether to believe Moses, or to adopt the generalizations of some 'hammer-bearing philosopher'?"

"But which should be the more competent to instruct us—a man whom God had raised up, and inspired to be the historian of creation, or one who relies on his own limited and superficial understanding as to what the Creator of the ends of the earth has or has not done? Which merits the readier credence—a record which has more historical and moral testimony in its support than any other in the world; or a science which as yet has led only a few scattered individuals to collect, as one of the most prominent among them has admitted, 'some materials for future generalizations'?"—a record which preserves the same lucid distinctness and commanding unity through a period of four thousand years; or a science which is but of yesterday's growth, and embraces almost as many different theories, and leads to almost as many different conclusions, as the number of its teachers!—a cosmogony, which, being in keeping with the sublime idea of creative energy, implies the supernatural; or one, which having originated in an induction from supposed existing causes, excludes, and stigmatizes as unscientific, all that is miraculous in the works as well as in the Word of the Creator?

"We admit that, in some of our modern treatises on geology, there is much that is imposing and even fascinating to the imagination, because it borders on the nature of new discoveries; nor do we presume to deny the facts from which sage inferences are deduced; but where is the *proof* that geology has as yet legitimately accounted for the former changes on the earth's surface, much less for the time and manner of its origin? Where is the *consistency* of geological theories? What is the theory of any one writer on the subject, but the construction which he has seen fit to put on the physical phenomena of the globe, as being the exclusive effects, in his view, of the ordinary operation of natural causes? If Smith may conflict in his geological views with Buckland, and Lyell with Lamarck; or if the author of the "Foot-prints" may oppose the development theory of the author of the "Vestiges," with what propriety, we ask, can either demand that we shall substitute *his* understanding of the Mosaic record of the creation in the place of our own, or forfeit the respect of *scientific men*?"—*Epoch* pp. 7-10.

The geological point at issue between "A Reader" and the article referred to, appears to be this. Do geologists teach that the rocks lying above the granite are the result of abrasion from it?

If so, we assumed—that it must follow that the material from which the sedimentary rocks were worn, must have been piled above the reach of the agents of abrasion; and that they must suppose that abrasion from the same kind of rock, have at different periods deposited different kinds of rocks. If they teach the first, these must follow. From the author of the *Vestiges of Creation* we quote the following:

"The interior of the globe has now been inspected in this way in many places, and a tolerably distinct notion of its general arrangements has consequently been arrived at. It appears that the basis rock of the earth, as it may be called, is of hard texture, and crystalline in its constitution. Of this rock granite may be said to be the type, though it runs into many varieties.

"The deposition of the aqueous rocks, and the projection of the volcanic, have unquestionably taken place since the settlement of the earth in its present form. They are indeed of an order of events which we see going on, under the agency of more or less intelligible causes, even down to the present day. We may therefore consider them generally as comparatively recent transactions. Abstracting them from the investigations before us, we arrive at the idea of the earth in its first condition as a globe of its present size—namely, as a mass, externally at least, consisting of the crystalline kind of rock, with the waters of the present seas and the present atmosphere around it, though these were probably in considerably different conditions, both as to temperature and their constituent materials from what they now are. We are thus to presume that that crystalline texture of rock which we see exemplified in granite is the condition into which the great bulk of the solids of our earth were agglomerated directly from the nebulous or vaporiform state. It is a condition eminently of combination, for such rock is invariably composed of two or more of four substances—silica, mica, quartz and hornblende—which associate in it in the form of grains or crystals, and which are themselves each composed of a group of the simple or elementary substances.

"Geology tells us as plainly as possible that the original crystalline mass was not a perfectly smooth ball, with air and water playing round it. There were vast irregularities in the surface—irregularities trifling, perhaps, compared with the whole bulk of the globe, but assuredly vast in comparison with any which now exist upon it. These irregularities might be occasioned by inequalities in the cooling of the substance, or by accidental and local sluggishness of the materials, or by local effects of the concentrated internal heat. From whatever cause they arose, there they were, enormous granitic mountains, interspersed with seas which sunk to a depth equally profound, and by which, perhaps, the mountains were wholly or partially covered. Now, it is a fact of which the very first principles of geology assure us, that the solids of the globe cannot for a moment be exposed to water, or to the atmosphere, without becoming liable to change. They instantly begin to wear down. This operation, we may be assured, proceeded with as much certainty in the earliest ages of our earth's history, as it does now, but upon a much more magnificent scale. There is the clearest evi-

dence that the seas of those days were not in some instances less than a hundred miles in depth, however much more. The subaqueous mountains must necessarily have been of at least equal magnitude. The system of disintegration consequent upon such conditions would be enormous. The matters worn off, being carried into the neighboring depths, and there deposited, became the components of the earliest stratified rocks, the first series of which is the Gneiss and Mica-Slate System, or series, examples of which are exposed to view in the Highlands of Scotland and in the West of England. The vast thickness of these beds, in some instances, is what attests the profoundness of the primeval oceans in which they were formed; the Pennsylvanian gravacke, a member of the next highest series, is not less than a hundred miles in direct thickness. We have also evidence that the earliest strata were formed in the presence of a stronger degree of heat than what operated in subsequent stages of the world, for the laminae of the gneiss and of the mica and chlorite scists are contorted in a way which could only be the result of a very high temperature. It appears as if the seas in which these deposits were formed, had been in the troubled state of a caldron of water nearly at boiling heat. Such a condition would probably add not a little to the disintegrating power of the ocean.

"The earliest stratified rocks contain no matters which are not to be found in the primitive granite. They are the same in material, but only changed into new forms and combinations; hence they have been called by Mr. Lyell, metamorphic rocks. But how comes it that some of them are composed almost exclusively of one of the materials of granite; the mica schists, for example, of mica—the quartz rocks, of quartz, &c.? For this there are both chemical and mechanical causes. Suppose that a river has a certain quantity of material to carry down, it is evident that it will soonest drop the larger particles, and carry the lightest farthest on. To such cause it is owing that some of the materials of the worn-down granite have settled in one place and some in another. Again, some of these materials must be presumed to have been in a state of chemical solution in the primeval seas. It would be, of course, in conformity with chemical laws, that certain of these materials would be precipitated singly, or in modified combinations, to the bottom, so as to form rocks by themselves.

"The rocks hitherto spoken of contain none of those petrified remains of vegetables and animals which abound so much in subsequently formed rocks, and tell so wondrous a tale of the past history of our globe. They simply contain, as has been said, mineral materials derived from the primitive mass, and which appear to have been formed into strata in seas of vast depth.—*Vestiges* pp. 27-30.

The above clearly teaches the granitic origin of the superincumbent rocks. It admits also that the materials of these rocks were at least an hundred miles high; and that the matter worn off, became the components of the earliest stratified rocks. He even attempts to account for the fact, that one time one kind of rock is formed, and at another time, another.

The supposition advanced is not however a sufficient one. It would account for the presence of one kind of rock in one place on the earth's surface, and another kind in another place; but this is not what is to be accounted for. As the gneiss formation is not confined to one locality, and the mica slate to another, but are each spread over the greater portion of the earth's surface, above the granite, like the concentric coats of an onion, it requires that the lower formation should have been deposited in all the places of its occurrence first; and that the next formation should have been deposited in all the places of its occurrence; and so with each successive formation. To produce this by abrasion, it must be supposed that during one long period the abrasion from the primitive rock deposited only those particles which compose the lowest sedimentary formation; that through another long period, the abrasion from the same primitive rock, deposited only those constituents which form another kind of stratified rock; and so on through the several periods. But as this supposition is inconceivable, they could not be the result of successive periods of abrasion.

If the sedimentary rocks are to be accounted for, as "A Reader" supposes by the throwing up of different kinds of rock upon the surface, the difficulty is not lessened; for the throwing up from the primitive granitic crystalline mass, of one kind of rock at one period, and of another kind at a subsequent period, would be as inconceivable, as the same results from the abrasion of the primitive granite.

To account for the superincumbent rocks, by such eruptions from the interior, is also inconsistent with the theory of the vast age of the earth; for such eruptions being the result of excessive volcanic action, the materials for these stratifications might have been as easily thrown up in a short space of time as in a long one. The author of the "Vestiges," however only accounts for the formation of traps and basalts by extrusion from below—the great mass of the sedimentary formations being accounted for by abrasion.

Dr. HITCHCOCK says: "All the stratified rocks appear to have been formed out of the fragments of other rocks, worn down by the action of water and atmospheric agencies. This is particularly true of that large proportion of these rocks which contain the remains of animals and plants. The mud, sand, and gravel of which these are mostly composed must have been worn from rocks previously existing, and have been transported into lakes and the ocean, as

the same process is now going on."—*Religion of Geology*, p. 52.

This work, he says, in general, "seems to have gone on as slowly as it usually does at present."—*Ib.* And he adds:

"There must have been time enough since the creation to deposit at least ten miles of rocks in perpendicular thickness, in the manner that has been described. For the stratified rocks are at least of that thickness in Europe, and in this country much thicker; or, if we regard only the fossiliferous strata as thus deposited, (since some geologists might hesitate to admit that the non-fossiliferous were thus produced,) these are six and a half miles thick in Europe, and still thicker in this country. How immense a period was requisite for such a work! Some do, indeed, contend that the work, in all cases, as we have allowed it in a few, may have been more vastly rapid than at the present day. But the manner in which the materials are arranged, and especially the preservation of the most delicate parts of the organic remains, often in the very position in which the animals died, show the quiet and slow manner in which the process went on."—*Religion of Geology*, pp. 53, 54.

As these rocks are admitted to have been formed by abrasion from pre-existing rocks, the latter must be admitted to have existed in some place where they could have been thus worn from. They could not have existed on the parts of the earth covered by the deposits from them; for there could be no erosion from rocks thus covered. Consequently those geologists must suppose that they existed on the other parts. And as four-fifths of the land is covered ten miles deep, the pre-existing rocks must have been piled up on the other fifth, four times as high as the depth covered by the erosion from them—which would have been beyond the reach of the agents of abrasion!

Dr. HARRIS teaches the same. He confesses that he is "impressed with the lapse of duration, while descending the long succession of strata, of which this primary fossiliferous formation is composed, when we think of their slow derivation from the more ancient rocks; of their oft-repeated elevation and depression; of the long periods of repose during which hundreds of animal species ran through their cycle of generation and became extinct." He then conducts his readers down through the still previous formations, to the limits of stratification itself, when he remarks:

"Now, is it possible for us to look from our ideal position, backwards and upwards to the ten miles height—supposing the strata to be piled regularly—from which we have descended, without feeling that we have reached a point of immeasurable remoteness in terrestrial antiquity? Can we think of the thin soil of man's few thousand years, in contrast with the succession of worlds we have passed through; of the slow formation of each of these worlds on worlds, by the disintegration of more ancient materials and their subsidence in water; of the leaf-like thinness of a great proportion of the strata; of the consequent flow of time necessary to form only a few perpendicular inches of all these miles; or of the long periods of alternate elevation and depression, action and repose, which mark their formation, without acknowledging that the days and years of geology are ages and cycles of ages! Let us conceive, if we can, that the atoms of one of these strata have formed the sands of an hour-glass, and that each grain counted a moment, and we may then make some approximation to past periods of geology; periods in the computation of which the longest human dynasty, and even the date of the pyramids, would form only an insignificant fraction."

"But, although we seem to be thus conducted almost into the frontiers of eternity, the moment we glance our eye in that direction, all the cycles of geology dwindle to a point. In the presence of Him with whom a thousand years are as one day, we recover ourselves to perceive that these cycles are immense only in relation to ourselves. Accordingly, every step of our downward path has been suggestive of a beginning; for everything speaks of derivation. Each rock, for example, points downwards to its source. We can trace the lineal extraction of each successive stratum. And even now, having reached the crypt of nature, and standing at the bases of her gneissic columns, should the question be asked,—"Whence their derivation?" geology points to the older GRANITIC MASSES, of whose water-worn crystalline particles they are evidently composed."

This admits fully the formation of all the stratified rocks from the granite, and by abrasion from it, so that his geological teachings are open to the objections before presented.

HUGH MILLER, in his *Foot-Prints of the Creator*, does not discuss the points under consideration; and we are not in possession of his earlier geological works. We cannot now lay our hands on any of the other authors referred to and shall not speak for them. But the following quotations by Mr. LORD convey the same general ideas:

"As the materials of stratified rocks are in great degree derived directly or indirectly from those which are unstratified, we commence our inquiry at that most ancient period when there is much evidence to render it probable that the entire materials of the globe were in a fluid state, and that the cause of this fluidity was heat."—*Buckland*.

"The whole series of strata, from the earliest of them to the present surface of the globe, exhibits a body of evidence in favor of our doctrine [of antiquity]. Every stratum, partially excepting the limestones, consists of a mass of earthy matters which once formed the substance of rocks on elevated land. Those portions of the rocks have been separated from their pa-

rent masses, worn down, comminuted, transported often to great distances by the force of water, deposited, consolidated and hardened."—*Smith*.

"Beneath the whole series of stratified rocks that appear on the surface of the globe, there probably exists a foundation of unstratified rocks, bearing an irregular surface, from the *detritus* of which the materials of stratified rocks have in great measure been derived either directly by the accumulation of the ingredients of disintegrated granite rocks; or indirectly, by the repeated destruction of different classes of stratified rocks, the materials of which had, by prior operations, been derived from unstratified formations."

"The first appearance of stratification is in the rock called Gneiss. This is composed of the same materials as granite, on the irregular outlines of which it rests. Over the Gneiss, come the beds of Mica, Schist, and Slates, whose thickness, like that of the Gneiss, cannot be ascertained, on account of the intervention of other rocks. Their mode of formation is proved by the most striking characters to have been the same as that of the Gneiss. If we should venture to estimate the united thickness of this class, added to the Gneissic, at three or even four miles, we could not be charged with exaggeration."—*Smith*.

"The thickness of these strata we know to be enormous. These depths are discovered by geological observations and inferences—that they extend to many miles was also proved. We have every reason to know from what is taking place on our own earth, that the accumulation of materials at the bottom of the ocean, is a work *infinitely slow*. We are sure that such an accumulation as should produce the primary strata, as we now see them, must have occupied a space, from the contemplation of which the mind shrinks."—*McCulloch*, as quoted by *Smith*.

These ideas "crude and childish" as "A Reader" regards them, are thus shown to be entertained; and being entertained, they must suppose the "inconceivable" consequences pointed out.

None of these difficulties exist in the other theory, "that all the sedimentary rocks which are destitute of organic remains, were deposited, from particles held in solution in the aqueous covering of the globe, during the first two days of creation; that on the third day the land was elevated above the waters, and for the first time appeared; that the lower series of rocks containing organic remains were accumulated by the deposition of matter held in solution in the antediluvian ocean or washed into it; that during the deluge the great coal beds were formed by the burial of antediluvian growths of vegetation; that during the continuance of the flood a large amount of the upper series of rocks were deposited; that on the subsidence of the deluge the bed of the antediluvian ocean enriched by the deposits of sixteen centuries was elevated above the surface of the waters, and that subsequent changes will account for other geological facts."

Some years since, in a series of articles in the *Herald*, which we expressed ourselves fully on points we have only glanced at. The above is only an outline, and may not be all endorsed by Mr. *LORD*.

Some of the facts of geology can only be accounted for by the supposition that they are the result of a sudden and extensive submerging. They could not have been produced by gradual changes. Such would not have covered the vegetation forming the coal beds, before it would have decayed. They would not have preserved the remains on the north of Siberia; nor the foot-prints on the banks of the Connecticut, &c.

The changing the relative position of the ocean and dry land many times, as suggested by "A Reader," could only result in a change of previous deposits; and would not accumulate a depth of ten miles on each, washed from the other. Pouring from one dish to another, then pouring back again, and this process repeated would not add to the original quality. Nor would a gradual elevation of the land produce successive formations; it would only elevate those already deposited.

On a review of the subject, we are still of the impression that Mr. *LORD* has done much to throw light on this "vexed question." Will our correspondent read his work that his opinion of it may be formed from the book itself, and that it may not suffer in his estimation by our want of skill in noticing it, or by our giving our own views in connection with such notice. Our copy is at his disposal. We would recommend, in connexion, FAIRHOLME'S "Geology of Scripture," which we can also supply. If he wishes to continue the discussion, will he favor the editor with his address?

THE INFATUATION OF MAN IN NEGLECTING THE CONCERN OF ETERNITY.—Nothing appears to me more extravagant than the folly and madness of that man, who can trifle with considerations on which his eternal interests depend. He must soon quit his bold of present things; he must soon enter another world; the grand question, therefore, is—Does anything present itself like footing in the abyss before him? Can a floating atom adhere to anything like substance? I see one ground of hope only on which I can venture; like the dove, therefore, which "went to and fro, but found no rest for her foot till she returned to the ark," so, after trying other means of rest, I am reduced from necessity to flee to that only rest and refuge set before me in the Gospel.

CORRESPONDENCE.



EXPOSITION OF ROMANS XI.

BY J. W. BONHAM.

(Continued from the Herald of Oct. 18.)

The 15th verse of this chapter refers to the casting away of the Jews, through which the world was reconciled. Not that they were cast away as a whole, for "God hath not cast away his people whom he foreknew." It was the dead branches which were broken off. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" This may refer to the conversion of those who have believed, and those who may yet believe, as the reception and ingrafting of such branches almost withered, in a certain sense, resembles "life from the dead;" and many unbelievers in the apostles' days were quickened "who were dead in trespasses and sins." Or, it may possibly refer to the resurrection of the house of Israel, as brought to view in Ezek. 37th. One fact is certain, viz., that those who have been, and those who may yet be received, must be those who truly believe. None others can be permitted to become part of "the good olive-tree;" for, seeing that those who were broken off were rejected because of unbelief, it is self-evident that they cannot be grafted in again except through faith. This is intimated in v. 16: "For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches." By the above reference is made to the holy seed, and from it we also learn the nature of the root and tree, and that the branches must be of the same nature in order to abide thereon.

Attention is next called to the Gentile branches of the good olive tree, their former nature and present privilege, showing that they have nothing whereof to be proud, or lifted up: "And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the good olive-tree; boast not against the branches." The design of this verse is to check that feeling of pride so natural to the human heart; and therefore in v. 18 we read:—"Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." As much as if he had said, "Use not high swelling words against those who were cut off; treat them not with contempt; speak not to them tauntingly on account of their fall: for you have no cause to justify you in doing so." "If thou boast, thou bearest not the root, but the root thee."

In v. 19 Paul anticipates the answer of those who might feel disposed to act thus: "Thou wilt say then, the branches were broken off that I might be grafted in;" still showing the existence of a disposition in the minds of Gentile converts to slight the Jews, and indulge an idea of their superiority, by imagining that God had displaced the Jews to make way for them. In consideration of this, the apostle (in v. 20) refers to the true cause of their being cut off, and the means by which the Gentiles took their place: "Because of unbelief they were broken off, and thou standest by faith." Therefore, the Gentile converts had no ground for boasting. And how appropriate the apostle's exhortation, "Be not high-minded, but fear!" Paul evidently saw the danger of the feelings and sentiments they were cherishing, and as if alarmed at the ultimate result to which such a state of mind would lead, with his accustomed faithfulness he shunned not to declare the whole counsel of God, and with solemn earnestness exhorted them—"Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee!"—v. 21. God countenances not sin. He favors not those who recklessly violate his commands, and break and trample his laws beneath their feet. He regardeth not the persons of men if they rebel against him, and cannot look upon sin with allowance.

"Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." How solemn this address, in view of which Gentile believers should give all diligence, seeing that they know beforehand that each unfaithful branch will be cut off! The Saviour also said: "Every branch in me that beareth not fruit, he taketh away and purgeth it, that it may bring forth more fruit. . . . If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."—John 15:2, 6. Paul shows most conclusively, that although some of the Gentiles had been grafted into the good olive, and had thereby become part of the same, yet their continuance thereon was *conditional*, and depended on their "continuance in his goodness." If God spared not the Jews on account of their disobedience, Gentiles should be cautious, lest their conduct should displease God, and compel him to act in a similar manner towards them. "Let him that standeth take heed lest he fall."

V. 23—"And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." Thus we learn that as through the disobedience and unbelief of the natural branches they were broken off; yet if they become obedient and believe, they may be restored: for God is able to graft them in again, if they comply with his conditions. Thus we have, as it were, a reiteration of the truth, that the Jews were not utterly cast away. When Paul wrote, God was and still is able to graft them in again, if they abide not in unbelief. Only by faith in Christ can they be restored. Without a compliance with this condition, not a single branch can adhere or be united to "the good olive-tree." Paul, with many of the other Jews of his day, tested this principle. They believed, and thus proved that God could and would restore them to the privilege of

sons and daughters, and call them the children of the living God. It is therefore evident, that there is no absolute necessity that the Jews should be cut off to make room for the Gentiles, or that any of the Gentiles should be removed therefrom to make way for those Jews "who abide not in unbelief." The roots of the good olive-tree have taken such deep hold, and are so firmly embedded in the soil, and the trunk of the tree is so substantial, towering in height, and expansive in bulk, that there is no fear that the roots will be loosened by its numberless branches, or that the weight of fruit thereon will break it down. One class can be grafted thereon without the necessity of displacing the other. There is room enough for all! "For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree?"—v. 24. Gentiles therefore should not taunt the poor, deluded Jews for their removal from the tree of which they now form part, remembering that God is able, on specified conditions, to graft into the good olive-tree those who have been "cut off."—(To be continued.)

BEHOLD HE COMETH!

Solemn and important words are these; few and simple, yet expressing and predicting an event which, for grandeur and importance, has not been surpassed since God said, "Let there be light." He cometh!

The Faithful Witness,—the First-begotten of the dead,—the Prince of the kings of the earth,—the Lamb of God,—the Lion of Judah,—the Babe of Bethlehem,—the King of Glory,—the Sacrifice for sin,—the Saviour of sinners,—the Redeemer of the lost,—the Comforter of the afflicted,—the Hope of the Church,—the Avenger of the oppressed,—the Son of God, and of man,—the Seed of Abraham and of David,—the absent One,—the long-looked for Desire of every nation!—Behold He cometh! He cometh to judge and to reward, to glorify and restore, to rescue and to reign.

"Our Lord is coming!" has been the startling watch-word,—the thrilling battle-cry,—that has rung in the ears of the Church and the world from the earliest ages to the present time. Earth was not seven generations old, when, amid the darkness and wickedness of the sons of men, there was found one faithful witness who prophesied, saying, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude 14, 15.

From the land of Uz, the perfect and upright man echoes the solemn word of warning and of hope.—Sitting amid the ashes,—surrounded by affliction,—heart-broken, and bereft of every earthly hope, he for one moment lays aside his potsherd, and with holy confidence exclaims: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job 19:25-27.

The same grand note mingled with the sublime and holy melodies of the sweet singer of Israel, and formed his most glorious chords.—"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him," (Psa. 50: 8,) is his startling announcement of the great event in the 50th Psalm; and the same thrilling thought seems to quicken the panting poet at every step, and to throw its burning influence upon every page. On, and still onward he rushes; borne by the divine afflatus, he sweeps past scenes of terrific grandeur,—he views the trembling earth,—the toppling mountains,—the bowing heavens,—the dark waters,—the brightness,—the thick clouds,—the hailstones,—the coals of fire,—the gleaming arrows,—the flashing lightnings,—the smoke,—the gloom,—the glory, and above all this, he beholds the awful form of Jehovah riding the swift cherub, and flying upon the wings of the wind, and loud and deep as the mighty thunders, he hears the voice of the Highest calling for his saints, and sees the hand of the Almighty outstretched for their deliverance, until the grandeur seems melting in glory. "At the brightness which is before him, the thick clouds pass,"—the scene changes, and we almost hear the apocalyptic hallelujahs as he exclaims: "Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." Psa. 96:10-13.

Isaiah, too, walks in the same steps, and minds the same things. Looking on the trembling and sorrowing church of God, he bids us "say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you."—Isa. 35: 4. Groaning for deliverance with the whole creation and the universal church, the prophet prays: "O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence."—Isa. 64: 1, 2. Witnessing the sin and guilt of a wicked and degenerate race, and the persecutions endured by the outcast flock of God, he brings to them his concluding message: "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. . . . And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his

enemies. For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." Isa. 66: 5, 14, 15.

Even Ezekiel, deep buried in the visions of God, quaking with terror at his awful wheels, or looking with delight at the rising city, finds time to stop for a moment and turn his eye heavenward and eastward, "and behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory."—Ezek. 43:2.

From the "master of the magicians" of Babylon, the wisest of the wise men of Chaldea, comes a voice, saying, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven."—Dan. 7:13.

Thus it is throughout the Old Testament; and the writers in the New seem to commence where the others left off. Said the great Teacher: "The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."—Matt. 16: 27. And when about to depart from earth, he consoles and soothes the sorrowing disciples by the promise of his return: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may also."—John 14:1-3.

These were the words of consolation that Jesus made use of, and afterwards, when a few lonely ones are standing on the brow of Olivet, and looking upward, as if striving to pierce the heavens with their gaze, and catch one more glimpse of the loved and departed One: "Behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:10, 11.

Peter also possessed the same spirit, and taught the same doctrine as he stood in Solomon's porch, and said to the multitude that gathered to behold the miracle he had wrought: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."—Acts 3: 19-21.

Paul, too, could point his suffering brethren onward to a rest, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," (2 Thess. 1: 7, 8); and teach them to be "looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2: 13, 14.

James, after denouncing the most withering malevolence upon the proud and covetous oppressors, turns with holy calmness to the scattered flock of God, and says: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door."—James 5: 7-9.

And Peter seems, like one of the old prophets risen again, while he tells us of "the day of the Lord."

Jude catches a torch,—a torch that had passed through the deluge unextinguished,—and waving and brandishing it in the darkness, he seems to lighten us onward till we reach the apocalyptic threshold, over which we see written in characters of fire: "Behold, he cometh with clouds; and every eye shall see him: and all kindreds of the earth shall wail because of him."—Rev. 1:7. We enter here, and who can paint the majesty and splendor of the scenery that rises upon the vision of the meek and loving disciple of the Lord Jesus. Himself the meekest and most artless of all the sacred penmen, his vision excels in gloom and glory all the rest; and this because while others described things, he saw them; while others stood quaking on the shore, he stopped not till he had crossed the dark billow; while others looked with astonishment down the dark gorge, where lay the pathway of the church, he plunges into it, and travels it to the end. Others might think of heaven, and look thitherward; but to John it is said, "Come up hither." Others might think of the wilderness or the city; but it is John who says, "He carried me away into the wilderness," or, "He showed me that great city."

Here, in this vast vision, we see and hear at every turn the coming One brought to view. Hold fast till I come! is the command of the Son of God. How long, O Lord? is the martyrs' thrilling cry. Surely long quickly! is the closing announcement of inspiration; and, Amen! Even so, come, Lord Jesus! is the responsive prayer of his universal Church.

READER, ARE YOU PREPARED?

H. L. H.

LETTER FROM JOHN GILL.

I have often had a desire to exchange opinions with some who have given their views in your paper; but this I could not do without trespassing upon you. With those who believe that the prophecies are well nigh fulfilled, and that this world will undergo a great change,—that is, be renovated, made anew, and restored to its Eden state, when it will become the residence of the saints forever; and that the new heavens and the new earth spoken of by Isaiah and Peter, means nothing more nor less than the earth we now inhabit, and the aerial atmosphere, or canopy we now breathe, is to be the heavens, both renovated and made new.—With those that believe so I agree; the

earth being one of the all things that is to be restored, the canopy, or atmosphere, being another of the all things to be restored to what it was when God pronounced all things to be very good, when there will be no more tornadoes, when there will be no more blackened clouds with angry aspects discharging their awful thunder-peals, nor forked lightnings to rend the forest trees. Nay, then the atmosphere will be divested of all pestiferous and infectious disease, and will be changed into the most odoriferous perfumes, so that every breath will be invigorating. Then the vine, with the tender grape, will give a good smell, and every inhalation will delight the soul. And that same Jesus which ascended from the Mount of Olivet in sight of his disciples, will again descend into this new earth, surrounded with a new canopy, or heavens, with all his saints, and exercise his regal power and be our king forever. With respect to the manner and time of this great change, there is, no doubt, a great discrepancy of opinion. Be that as it may, one thing is certain, it will not alter the divine arrangement.

If I am at liberty to give my opinion, I will first speak of the manner of the introduction of the glorious reign. The King that will come to assert his right to David's throne, will be the same character and person that speaks in Luke 19: 12, 13; and in the 14th verse he tells us his citizens hated him, and sent a message after him, saying, "We will not have this man to reign over us." But when he returns, having received the kingdom, he doubly rewards his faithful followers. But what does he say of his enemies?—"Bring them hither, and slay them before me." Certainly it is a fair inference to say, that the King will be on this earth at that period, and that it will be his living enemies that will be slain. And how is this to be?—who is the character that will perform this? Certainly it will be the king, with his attending angels; for he will consume his enemies with the breath of his mouth and with the brightness of his coming. With respect to the time of his coming we cannot be certain. I was still doubtful that the 1260 years did not commence in the year 606, when the supremacy of the Pope was acknowledged by the emperor, for that only gave him birth, and it required time for him to devise and mature his plans and course of procedure. I am inclined to believe that the 1260 years commenced at the termination of the war that was in heaven, when Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not. This war on the part of the dragon, I apprehend, was in opposition to the establishing of the gospel church; and yet it was established in despite of all the power of pagan and Jewish influence and idolatry; for says Christ, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." And though Christianity prevailed from the days of Justinian, yet I believe the war did not terminate until the time of Heraclius, when he exterminated the Jewish policy, both civil and ecclesiastic, and brought upon them the desolation spoken of by Daniel. Then was the time when the devil was cast out of the heavens of the visible church, for after that time the Jews had no more a right to worship through the ceremonies of the Mosaic law, for at that time Christ's church had altogether superseded it. This was the time the dragon was cast out into the earth, and his angels with him. Then was the time that he began to persecute the woman, and the 1260 years commenced just when she fled into the wilderness.

Again. There is another period from which to date the commencement of the 1260 years, and that is where John (speaking of the beast) says, "There was given him a mouth speaking great things and blasphemy; and power was given to him to continue forty and two months." Now, if we could find at what period the Pope began his menaces against those who refused to submit to his arrogant supremacy as king and head of the church; no doubt then was the time he opened his mouth in blasphemy, and from that time we may date the beginning of the 1260 years.

There are many other things or ideas I would like to present, but I cannot now. If any ideas I have given will serve as a clue to those who are searching for the time of the advent, I shall think my labor has not been in vain.

There is a charge in the session of the church to which I belong, against myself and several of my brethren, which we will have to discuss ere long. We are charged with holding that there will not be a simultaneous resurrection of the righteous and the wicked, and that there will be no millennium, or spiritual reign. They further press us to say whether or not there will be eating and drinking in heaven. I would be very glad if you could give your views on these points. That you and I may be directed into all truth, and into the patient waiting for the coming of our Lord and Saviour Jesus Christ, is my sincere desire.

North Washington (Pa.), Oct. 13th, 1851.

Respecting the two resurrections, you will have no difficulty. You have the letter of Rev. 20th. It is for the church to say whether they believe it or not. Respecting the eating and drinking in heaven, we would defer an opinion till we get there. That is a question that has not interested us.—Ed.

LETTER FROM I. C. WELLCOME.

DEAR BRO. HINES:—Having enjoyed the privilege of visiting some of the "little flocks" in the East, recently, perhaps a word of history relating to it and to the state of the cause may not be amiss. I started for the Penobscot Sept. 8th, accompanied by my companion. We first attended the camp-meeting at Orington, of which you have had an account, here we met with many devoted disciples from various parts of the country, some of whom I found to be very shy of me at first, because I, with others, had been trying to do something in the cause by missionary efforts, which had been grossly misrepresented to them, and because I have given my voice against the "secret workers," and fellowshiped men who, I know are grossly slandered, while they have been so imposed upon, as to believe such slanderous stories were

true. But I am happy to say, that we had a good season with them, both at the meeting, and in visiting many of them; and although it was quite an expense to us, we do not regret it.

We next went to Brewer, and spent the Sabbath, and preached three times to the brethren and friends, who seemed ready to listen to the word. There is a company of devoted people here, who seem ready to sacrifice for the cause of God, but they have not escaped all the evils that have injured others. The newly-invented "age to come" theory nearly stifled some, and next came the millennium past; but I trust they will survive both. They love the Bible in this place, and I hope they will abide by it, and maintain gospel order, and soon the kingdom will be theirs.

We next visited Oldtown, and found a few faithful ones there, who have lately arisen to trim their lamps. They seem to live for God, and to gain the kingdom. We preached once to an attentive congregation at Bro. Manning's.—All our interviews with them were pleasant, but we were sorry to see that the stream of error and slander had made its inroads here. Having the opportunity to read their papers, and see what base misstatements and perversions of truth had poured over them, from what they think to be a pure fountain, I was not much surprised at their bitter prejudice against the "Herald," and those who sympathize with it. But the day will come, when they will be undeceived: for "the day will declare every man's work, of what sort it is."

We left Oldtown for Bangor, where we met with a number of tried children of God in social meetings, and enjoyed a truly refreshing time. There is some living faith here, although there is but a remnant who have survived the many trials through which they have passed.

From Bangor, we went to Exeter, and found a remnant who love the sound of Jesus' soon coming, and who are striving to maintain good works; but they are not free from trials. We attended two joyful meetings with them, and was glad to see that deep conviction for sin was fastened on the unconverted and the backslidden in heart.

From Exeter we went to Ripley. I preached in the evening to a very attentive congregation, some of whom received the word gladly.

We next went to Cambridge, and after visiting a few friends in Harmony and Wellington, we proceeded to Brighton, where we had a pleasant interview with an Elder, who is becoming much interested in the subject of the Lord's soon coming. By his request, I preached two discourses to his congregation on Sunday, after which I filled an appointment in the west part of the town. I had a good congregation here, and they gave heed to the things preached, while God gave me much liberty in presenting some of the signs of the end of this dispensation being near, which called out some who had once before been enlightened on this important subject. I trust some were benefitted at this meeting. It was a blessed time, and in an entire new field. Here I met with another Elder, who has been long interested in the coming of the King of glory, but has been kept back by the surrounding darkness. I hope he will work by God's rule in the future.

From thence we came to Coonville. Here we had an interesting meeting. I presented the subject of the kingdom of God, which seemed to kindle a flame of love in the hearts of some who believed the word.

Having spent nearly five weeks on this tour, we returned home, thankful to God for the light he has given us, and the blessings bestowed upon us.

LETTER FROM J. W. BONHAM.

DEAR BRO. HIMES:—The principal part of my time at Newport was spent at the "Cold-Water-Cure House." I derived considerable benefit from the hydropathic treatment; but after I had been there a week or two, in order to remain longer, my circumstances required me to make an arrangement with the physician to aid in the practice of the establishment in order to earn thereby the amount charged for my board and treatment; in consequence of this labor, I did not improve as I should have done had I been differently situated. In addition to laboring during the week, during part of my stay at Newport, I preached nearly every Sabbath, although ordered by the physician to cease from doing so, as such a course counteracted the effect of the means used for my restoration. But as there was a prospect of accomplishing some good, I was anxious to do so.

I first preached for Elder Jackson—Sister Ludlow's brother-in-law—pastor of the Central Baptist church; and in the evening of the same day to the colored congregation. One soul, cast down beneath the weight of sin, was enabled, by God's grace, to cast all at the foot of the cross, and rejoice in Christ with joy unspeakable. On the following Sabbath afternoon, I preached for Elder S. Adlam, in the First Baptist church; and again on the Second Sabbath following. The next Sabbath afternoon, I preached on the subject of the first and second advents to Doctor Choules' congregation, in the Second Baptist church; and in the evening for Bro. Macomber, at the Free-will Baptist meeting-house. On the following Sabbath I delivered two lectures to Elder Jackson's congregation, in the Central Baptist church, Bro. Jackson being indisposed; and on the Wednesday evening following, I accompanied Bro. Macomber to Middletown, in order to deliver a lecture in the Christian Baptist meeting-house. On the following Sabbath afternoon, I preached again in the First Baptist church; and on the following Lord's day, preached twice for our brethren in Providence, in their usual place of worship.

I felt it a privilege to occupy the pulpits that the Lord opened to me, and preach to the congregations referred to. I had a candid hearing, was treated very politely, and with but one or two exceptions, when the weather was unfavorable, had large and attentive audiences. My prayer is, that the seed may yet spring up and bring forth fruit. *It will!* The Lord's word shall not return unto him void, and He alone is worthy, and shall have the glory.

My broken rest during the eleven days and nights

I remained with my beloved child during his illness, and my unusual sorrow, brought me very low: I was much prostrated, and feared for a time that I had not sufficient energy to enable me to rally, and for two weeks after his demise was unable to preach. But under the Cold Water treatment, by the third Sabbath in September I was sufficiently restored to be able to preach twice for the brethren in Providence, to interesting and attentive audiences. It is "that blessed hope" that so wondrously lifts us above the crushing trials of this life, and enables us to soar above the malice of our bitterest enemies. My intercourse with our brethren at Providence, in public and private, did me much good, and cheered my drooping spirits. On the following Sabbath I delivered two lectures in the First Baptist church at Newport, during the absence of the pastor at New York. The Lord aided, and I trust I labored not in vain. Last Sabbath afternoon I preached to a good congregation in Chardon-street Chapel, Boston, became acquainted with and heard Bro. Roney, who has been laboring with the brethren for a few weeks; and communed with the friends and Bro. Apollos Hale, the first Advent minister I heard in this country, in 1842. To-morrow I occupy the pulpit in this place (Salem), while Bro. Osler will supply the pulpit at Providence.

Desiring an interest in the prayers of the faithful, that my health may be established, to enable me to labor as in days that are past, I remain yours in tribulation and hope.

Salem Oct. 11th, 1851.

Bro. P. B. MORGAN writes from Portland (Me.), Oct. 13, 1851:

DEAR BRO. HIMES:—I am happy to say, that through the kind mercy of God I am finally with the dear flock of this place. I arrived here some four weeks ago, with my family. Bro. Osler spent some evenings with us one week after I came, to good acceptance, and I have preached every Sabbath, besides attending meetings week-day evenings, and sometimes lecturing since; and I am glad to say the prospect looks encouraging. Some are waking up to feel for sinners, and some sinners are feeling for themselves. But, as said Wesley,—"The best of all is, God is with us." I find I am unable to forget to care for the little flocks of Vermont. I hope our preaching brethren will remember them. The health of my family, with my own, has been very good ever since I came.

MISCELLANEOUS.

I HAVE NO FATHER THERE.

I saw a wide and well-spread board,
And children young and fair,
Came one by one,—the eldest first,—
And took their station there.

All neatly clad and beautiful,
And with familiar tread,
They gather round with joy to feast
On meats and snow-white bread.

Beside the board the father sat;
A smile his features wore,
As on the little group he gazed,
And told their portions o'er.

A meagre form, arrayed in rags,
Before the threshold stood;
A half-starved child had wandered there
To beg a little food.

Said one—"Why standest here, my dear?

See, there's a vacant seat
Amid the children,—and enough
For them and thee to eat."

"Alas for me!" the child replied,
In tones of deep despair,
"No right have I amid yon group,—
I have no father there."

O hour of fate, when from the skies,
With notes of deepest dread,
The far-resounding trump of God
Shall summon forth the dead.—

What countless hosts shall stand without
The heavenly threshold fair,
And gazing on the blest, exclaim,
"I have no father there!"

Becoming Fools to be Wise.

Jonathan Edwards, giving an account of the great revival which commenced in Northampton in 1734, says:—"In this town there always has been a great deal of talk about conversion and scriptural experiences; and therefore people in general had formed a notion in their own minds what these were. But when they came to be the subjects of them they find themselves much confounded in their notions, and overthrown in many of their conceits. And it has been very observable that persons of the greatest understanding, and who had studied most about those things of this nature, have been more confounded than others. Some such persons declare, that all their former wisdom is brought to naught, and that they appear to have been mere babes, who knew nothing. It has appeared that none have stood more in need of instruction, even of their fellow Christians, concerning their own circumstances and difficulties than they; and it seems to have been with delight that they have seen themselves thus brought down, and becoming nothing, that free grace and divine power may be exalted in them."

Beware of false Doctrine.

Unsound faith will never be the mother of really sound practice; and in these latter days, departures from the faith abound. See, then, that your loins be girt about with truth, and be very jealous of receiving anything which cannot be proved by the Bible. Think not that false doctrine will meet you face to face, saying, "I am false doctrine, and I want to come

into your heart." Satan does not go to work in that way. He dresses up false doctrine like Jezebel—he paints her face and tires her head, and tries to make her like truth. Think not that those who preach error will never preach anything that is true. Error would do little harm if that was the case. No! error will come before you mingled with much that is sound and scriptural. The sermon will be all right excepting a few sentences. The book will be all good excepting a few pages. And this is the chief danger of religious error in these times,—it is like the subtle poisons of days gone by,—it works so deceitfully that it throws men off their guard. Brethren, take care. Remember that even Satan himself is transformed into an angel of light. Living or Dead,

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A few of the many notices received of the book are here annexed.

From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Betfaw.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-sounding harmony than it has been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the *Wesleyan Harmony*.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

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From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellencies of all the Music Books now known, without the pile of useless lumber many of them contain.

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This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an anti-slavery author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by W. M. REYNOLDS & CO., 24 Cornhill, Boston. Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street [vol. 12.]

From the Distinguished Professor of Chemistry and Materia Medica, Bowdoin College.

Dear Sir—I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends.

This I have now done with a high degree of satisfaction, in cases both of adults and children.

I have found it, as its ingredients show, a powerful remedy for colds, and coughs, and pulmonary diseases.

PARKER CLEAVELAND, M. D.

From an Overseer in the Hamilton Mills, Lowell.

Dr. J. C. Ayer—I have been cured of the worst cough I ever had in my life, by your Cherry Pectoral, and never fail, when I have opportunity, of recommending it to others. Yours, respectively,

S. D. EMERSON.

Read the following, and see if this medicine is worth a trial. This patient had become very feeble, and the effect of the medicine was unmistakably distinct.

U. S. Hotel, Saratoga Springs, July 5, 1849.

"Dr. J. C. Ayer—I have been afflicted with a painful affection of the lungs, and all the symptoms of settled consumption, for more than a year. I could find no medicine that would reach my case, until I commenced the use of your Cherry Pectoral, which gave me gradual relief, and I have been steadily gaining my strength till my health is well nigh restored.

While using your medicine, I had the gratification of curing with it my reverend friend, Mr. Truman, of Sumpter District, who had been suspended from his parochial duties by a severe attack of bronchitis. I have pleasure in certifying these facts to you, and am, sir,

"Yours respectfully, J. F. CALHOUN, of South Carolina."

The following was one of the worst of cases, which the physicians and friends thought to be incurable consumption:

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THE ADVENT HERALD.

BOSTON, NOVEMBER 1, 1851.

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DO **do** **for Boys.**—Price, 25 cts. (5 oz.)

DEAR BRO. HINES.—Permit me to say through the *Herald*, that my Post-office address is Sugar Hill, N. H. I

tarried with our brethren at Worcester one year, according to arrangements, and then Providence seemed to direct me to my old place of labor. We enjoyed a year of uninterrupted peace and prosperity at W., and parted in the sweetest bonds of Christian fellowship, being greatly endeared to each other. Our parting scene will not soon be forgotten.

May God hasten the day when partings will be over.

LABORS IN WESTERN NEW YORK.

BUFFALO.—Our readers have already had some account of our meeting in this city. We will only add, that during the stay there of Bro. Berick, after the tent meeting had closed, the chapel was filled, as in the best days of the society; and had it been consistent with other duties for Bro. B. to have remained with the church, in compliance with their unanimous invitation, and the assurance of a competent support, we have no doubt the *Advent* cause there would prosper and triumph gloriously over all obstacles. It is hoped that he may yet see it his duty to accept the invitation. In the meanwhile, the church, with the labors of our excellent Bro. McWilliams, will live and prosper in the Lord.

LEWISTON.—After the close of our labors in Buffalo, we proceeded to Lewiston, in company with Brn. E. and W. Burnham, and Bro. and Sister Berick. Oct. 8th we visited Niagara Falls, the Suspension Bridge, (over the Niagara river, about a mile below the Falls,) a place on the river called "The Devil's Hole," and the Whirlpool. These wonders of nature and art we viewed with interest; but the fact that they were soon to pass away, with all sublunar things, reminded us of the new heavens and earth which are soon to come, and the importance of our mission in view of it. We arrived at Lewiston in season for a late dinner, and were welcomed to the hospitalities of Bro. John Gray. In the evening Bro. E. Burnham preached to a good audience, all of whom appeared interested. We had the pleasure of visiting Bro. Irish, whose kindness we shall not forget, and also the family of our late lamented Bro. Sage, whom we found well and steadfast in the faith.

LOCKPORT.—On the 9th we parted with Bro. Berick, and Bro. Gray conveyed us to Lockport. In the evening I delivered a lecture in the Advent Hall to a good audience. Bro. Wesley Burnham continued the meetings over the Sabbath, with considerable interest. The cause here is in a low state, and needs the constant services of a faithful minister. But while the harvest is plentiful, laborers are few,—faithful laborers, very few. May the Lord of the harvest multiply them, and thrust them into his field.

ROCHESTER.—In consequence of the coldness of the weather, the meeting was held in a spacious hall, instead of the tent. This proved to be a wise arrangement, and one which we shall hereafter follow, when chapels or halls can be obtained.

The great object of holding a meeting in Rochester was to revive and re-affirm the principles of the Advent doctrine in their purity. The work was taken hold of in earnest, and God favored us in all our arrangements, and prospered our labors beyond the most sanguine expectations. Brn. Edwin Burnham and F. H. Berick preached most of the time, setting forth, in a clear and able manner, the doctrinal and practical views of *Adventists*. The attendance was large, much larger than was expected, after what had been done to prevent us from having a fair and candid hearing. Our audiences were composed of the *right* class—those who loved the Advent faith. They truly had a feast, after so long a fast, and never were they more strong in faith and hope. Our hearers from the community at large were of a liberal and an enlightened order, who appeared desirous of learning our views; they evidently had no confidence or interest in the vagaries that some have attempted to connect with the Advent message. The results of our labors thus far have comforted and encouraged us. The community understand our position, and discriminate between those who are consistent Adventists and those who are "everything by turns, and nothing long." Many have expressed a willingness to sit under the ministry of an able Advent pastor, if they could avail themselves of such a blessing.

The condition of the brethren in Rochester has been a trying one for some time past. But they have been patient, and have stood fast in the faith, and they now hope for better days. We were urgently requested to repeat our visit, and give another course of lectures in Corinthian Hall. If Providence permit, we shall endeavor to do so. Brn. Burnham and Berick's labors were well received, and they were likewise urged to repeat their visit.

Prayer meetings were held during the week at 9 A. M. and 3 P. M. in private houses, in different parts of the city.

These meetings were of great interest to all who attended.

There were five convicted of sin, and one interesting case of conversion, while many were comforted and revived. On

Sunday morning I baptized two; there were several others

desirous of being baptized, but who could not attend to the ordinance that day. I trust they will do so soon.

I saw no material difference in the manner of my reception from what it was formerly, except, perhaps, it was more cordial now than ever before. The meeting also was better sustained than were those formerly held, and every expense was promptly and cheerfully met.

On the 20th we held a meeting in Seneca Falls, where

Bro. Wesley Burnham had been laboring for several days to great acceptance.

On the 21st we held an evening service in the large Uni-

versalist chapel in Auburn. Bro. Burnham preached a ser-

mon on the reasons of our hope to a good audience.

On the 22d we came to this place (Homer), from whence

you will soon hear from us again.

J. V. H.

On the 23d we held a meeting in Utica, and on the 24th in

Oneida. Bro. Burnham labored in these places for several

days, and on the 25th we came to this place (Homer).

On the 26th we held a meeting in Utica, and on the 27th in

Oneida. Bro. Burnham labored in these places for several

days, and on the 28th we came to this place (Homer).

On the 29th we held a meeting in Utica, and on the 30th in

Oneida. Bro. Burnham labored in these places for several

days, and on the 31st we came to this place (Homer).

On the 1st we held a meeting in Utica, and on the 2d in

Oneida. Bro. Burnham labored in these places for several

days, and on the 3d we came to this place (Homer).

On the 4th we held a meeting in Utica, and on the 5th in

Oneida. Bro. Burnham labored in these places for several

days, and on the 6th we came to this place (Homer).

On the 7th we held a meeting in Utica, and on the 8th in

Oneida. Bro. Burnham labored in these places for several

days, and on the 9th we came to this place (Homer).

On the 10th we held a meeting in Utica, and on the 11th in

Oneida. Bro. Burnham labored in these places for several

days, and on the 12th we came to this place (Homer).

On the 13th we held a meeting in Utica, and on the 14th in

Oneida. Bro. Burnham labored in these places for several

days, and on the 15th we came to this place (Homer).

On the 16th we held a meeting in Utica, and on the 17th in

Oneida. Bro. Burnham labored in these places for several

days, and on the 18th we came to this place (Homer).

On the 19th we held a